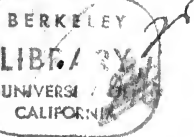


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MALAGASY GRAMMAR.



A
GRAMMAR
OF THE
MALAGASY LANGUAGE,
IN
THE ANKOVA DIALECT;

BY
DAVID GRIFFITHS,
Missionary for nearly Twenty years in Madagascar.

WOODBIDGE :
PRINTED BY EDWARD PITE, CHURCH STREET,
1854.

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TO

The Rev. T. M. Meller, M. A.

RECTOR

OF WOODBRIDGE, SUFFOLK,

AND

THE EDITORIAL SUPERINTENDENT OF THE

SCRIPTURES FOR THE

BRITISH AND FOREIGN BIBLE SOCIETY IN DIFFERENT

LANGUAGES,

THIS GRAMMAR IS MOST RESPECTFULLY

INSCRIBED, BY HIS

FAITHFUL AND OBEDIENT FRIEND AND SERVANT,

DAVID GRIFFITHS.

PREFACE.

IN learning any language, a grammar and vocabulary are of the utmost importance.

Had such help been available, when the writer commenced the study of the Malagasy tongue, he would have saved much valuable time, and been spared years of painful toil. Having, through long residence in Madagascar, acquired a perfect knowledge of its language, the desirableness of undertaking the task of preparing a Grammar has often been pressed on his attention, by many friends of missions at home and abroad. Gentlemen of different christian denominations, offered pecuniary assistance towards this object; and some of the most intelligent and best educated of the natives of that important Island, have also expressed a strong wish to see it accomplished.

Being, at this present time, engaged in revising the Malagasy translation of the Holy Scriptures, with the valuable assistance of the REV. T. W. MELLER, M. A., Rector of Woodbridge, and having to give constant attention to the structure and rules of the language, it appeared to the author to be a suitable opportunity for pursuing his long-cherished purpose.

Such time as he has recently been able to command, has been steadily devoted to this object, and he indulges the hope that the following work will be of great service in aiding future Missionaries to Madagascar, in the acquirement of the language, and that it will also be of important use in the commercial intercourse of the English with that Island.

D. G.

Woodbridge,
July, 29th. 1854.

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ERRATA.

Page 17 line 10	never	<i>read</i>	near.	Page 28 line 23	mama	<i>read</i>	mamo.
„ 41 „ 13	month	—	mouth.	„ 56 „ 22	manom	—	manon-
„ 60 „ 4	dona	—	doha.				gom.
„ 93 „ 4	roanjato	—	zato.	„ 88 „ 28	reinjaza	—	reninjaza
„ 127 „ 3	tehero	—	tohero.	„ 110 „ 4	thatlove	—	that I love
„ 134 „ 5	manpia-	—	mampia-	„ 129 „ 8	drank	—	drunk.
	natra		natra.	„ 136 „ 14	psikia	—	isikia.
„ 175 „ 7	have	—	have been	„ 241 „ 1	different	—	the same
	pressed		pressed.				things.

Ditto line 4.

INTRODUCTION.

THE Malagasy Language, abounding with vowels, is so mellifluous and soft, that it might be called the Italian of the Southern Hemisphere. Its character is so peculiar, philosophical, and original, as to render it truly amazing that uneducated, and semi-civilized people, should have preserved it in such perfection. They have no literature; the language has therefore reached its present state of excellence merely by ordinary conversation, speeches in the public assemblies, and pleadings in the courts of justice. Though the provinces in all parts of the Island have their respective dialects, and their own peculiar modes of accentuation and pronunciation, they speak one and the same language. The Ankova dialect is by far the most regular, copious, and extensive. It has many words that have the same orthography with the other dialects, but different signification, yet they bear a

close analogy ; and other words that have the same signification, have certain letters either exchanged, or added.

The following Grammar is formed out of the Ankova Dialect, as it is the only dialect of the country in which any thing has been written, or printed ; being more cultivated than any other. It has been greatly enriched by the Hova people, who carry on trade, and transact the affairs of government in the other provinces, at their different military stations, and at the seaports of the Island ; and also by the chiefs and their people from distant parts, who either visit, or reside at the Capital, and use their own dialects in conversation, speeches, legends, and proverbs ; as well as by captives, taken in the wars, and sold as slaves to the inhabitants of the interior. Such intercourse has afforded the Hova people, who have a retentive memory, an opportunity of learning the other dialects, and of introducing many words and expressions into their own dialect, while they reject the nasal sounds, and retain their own accentuation and pronunciation.

Certain European traders who had resided on the Island more than twenty years, professed to have acquired the language, and declared it to be very defective, saying “that it had no regular verbs with tenses, like other languages ; but that the words, *efa* (done) and *vita* (finished) were prefixed to the words for no other purpose than to denote the past tense.” But the Missionaries, who made it the principal subject of their study and research, soon had the happi-

ness to find, that it excels many languages in regular verbs with specific and definite tenses. Though it may be defective in some respects, its resources abound in primitives, or stem-words, with their derivatives, and in the number of the conjugations of the verbs with their inflections.

Every thing found in the Island has a name ; such as animals, birds, reptiles, insects, trees, herbs, plants, flowers, minerals, &c. Its name and quality are expressed by words purely Malagasy ; but, when any new thing is imported by foreigners, the natives give it a new name, formed out of their own language, or learn and adopt the name given by the person that imports it, but pronounce it according to the sound peculiar to their own language.

The Malagasy bears some analogy to the Malay and the Arabic in the sound and signification of many of the words, and in the inflections of certain verbs ; but to say that, on this account, it is a dialect of either the Malay, or the Arabic, would be as unreasonable as to say that the Arabic is a dialect of the Hebrew, or the Hebrew a dialect of the Arabic.

The Malagasy language bears a very singular resemblance to one of the most ancient languages of Europe—*The Welsh language* ; viz. in placing the emphasis on the same syllable, in giving a broad sound to the vowel *a*, and in the formation of compound words ; but there is no analogy in the construction of sentences, nor in the inflections of verbs.

It is a general rule in both languages, to place the emphasis on the penultimate of dissyllables, and on the antepenultimate of trisyllables and polysyllables ; as

Malagasy, Voninàhitra	Welsh Gogòniant, <i>glory</i> .
———— Fanjàkana	—— Breniniaeth, <i>kingdom</i> .
———— Fiakàrana.	—— Esginiad, <i>ascent</i> .

The natural softness of the Malagasy language excludes harsh, or guttural sounds. Every word terminates with a vowel, and a vowel always intervenes between two consonants, except the double and triple consonants : mb, mp, nd, nf, ng, nj, nk, nt, dr, tr, ts, ndr, ntr, which should have single characters, because they express only a single sound. The final vowel of almost every word, except when accented, is very slightly and indistinctly sounded. The roots in the Malagasy, being almost invariably nouns, adjectives and adverbs, differ from those in the Greek, and Hebrew languages. This gives it an original and philosophic cast. There must be a cause before an effect ; an agent before an act.

The language having so many roots, or primitives, and such a number of derivatives from each root, renders it full and copious. Some roots will produce no less than two hundred words each, of different orthography and signification. The speaker, or writer is thereby enabled to express any form of thought, or mode of action with great facility, precision, and perspicuity.

As the roots are common terms, and the Malagasy people are in the habit of expressing their thoughts by figures and similitudes, any person that studies their language, must pay attention to both the literal and figurative signification of each word; for in their salutations, harangues, and proverbs, their words, and expressions have a literal, and a figurative meaning. It is capable of becoming a very fine and expressive language. If it be cultivated—if its sentences be precise and compact, its antithesis well formed, and its diction bold and figurative, an orator, or writer in this language, will have advantages as great as in any other.

It does not seem to have any affinity with the languages of the tribes on the Eastern coast of Africa, nor on the Comoro Islands. Though many of them have resided in Madagascar for many years, it is a well known fact, that they forgot their own language, and acquired the Malagasy, because their own could not be understood. It appears that the language of these strangers differs as much from the language of the natives, as the people themselves differ from one another in their manners, customs, and amusements. It is not intended to institute a comparison between the Malagasy, and any other language, either Western, or Eastern, but to observe the general arrangement of Western languages; not on account of any resemblance, but rather for convenience, as being on the whole the easiest and simplest method of conveying to the mind of a European, a knowledge of a language,

whose construction, and idiom are different from his own. The changes and diversities become more obvious by incidental comparison, arising from such arrangement. From the force of habit, a European, when he opens the Grammar of a new language, expects to find it arranged in the usual order of Orthography, Etymology, Syntax, and Prosody.

MALAGASY GRAMMAR.

PART I.

ORTHOGRAPHY.

Orthography treats of the Alphabet, Consonants, Vowels, Diphthongs, Triphthongs, and Syllables.

SECTION I. THE ALPHABET.

THE letters of the Malagasy Alphabet which is called Abidy, are twenty-one in number.

A, B, D, E, F, G, H, I, J, K, L, M, N, O, P, R, S,
T, V, Y, Z.

a, b, d, e, f, g, h, i, j, k, l, m, n, o, p, r, s, t, v, y, z.

Malagasy Name.	English Sound.	Malagasy Sound.	English Signification.
A. a. a	as a in man	as a in afo,	fire.
B. b. by	bee	as b in biby,	beast.
D. d. dy	dee	as d in didy,	command.
E. e. e	as e in men	as e in efa,	done, effected.
F. f. ef	ef	as f in efatra,	four.
G. g. ge	gay	as g in gegy,	silly, foolish.

Malagasy Name.	English Sound.	Malagasy Sound.	English Signification.
H. h. haitsy	haitch	as h in hay tsy,	not able.
I. i. i	ee	as i in ity,	this.
J. j. ja	dza	as j in jaja,	screaming.
K. k. ka	kaa	as k in kankana,	worm.
L. l. el	el	as l in ela,	longtime.
M. m. em	em	as m in empaka,	blistered.
N. n. en	en	as e in enina,	six
ô. ô. ô	o	as ô in Tompo ô,	oh Lord.
O. o. o	oo	as o in ody,	charm, medicine.
P. p. py	pee	as p in py,	wink.
R. r. ar	aar	as r in ary,	and.
S. s. es	es	as s in eso,	mocking.
T. t. ty	tee	as t in tifitra,	shooting.
V. v. vy	vee	as v in vy,	iron.
Y. y. i	ee	as y in izy,	he, or she.
Z. z. zed	zad	as z in zehy,	a span.

The following letters are not used in the Malagasy Alphabet, because they are not wanted to express sounds given them in English. Viz.

C, Q, U, W, X. c, q, u, w, x.

C hard and q, are expressed by k,—and c soft by s. u, w, and x, are rejected, as unnecessary to express any Malagasy sound.

The following double consonants express but a single sound, mb, mp, nd, nf, ng, nk, nt, dr, tr, ts. Single characters for these sounds would add to the perfection of the Malagasy Alphabet.

SECTION II. CONSONANTS.

THERE are sixteen consonants—viz.

B, D, F, G. H. J, K, L, M, N, P, R, S, T, V, Z.

Each consonant has but one single sound, and the same power as in English, except g, and j. The latter has the sound and power of English dz, as in *adze*, but the former of the English g hard, as in *get*, *got*, *godly*.

The consonants are divided into mutes and semi-vowels. There are seven mutes, b, d, g, h, j, k, p, and nine semi-vowels, f, l, m, n, r, s, t, v, z ; l, m, n, r, are called liquids, from the ease with which they follow other consonants in pronunciation ; b, p, f, v are called Labials, because they are formed by the lips ; g, and k are called Palatals ; because they are formed by the tongue and the palate ; and d, and t are called dentals, because they are formed by the teeth.

The double consonants are, mb, mp, nd, ng, nk, nt, dr, ts, tr ; and the triple consonants are ndr, and ntr ; j is used as a single consonant though it expresses the sound of the double consonant dz.

Every consonant is followed by a vowel, except the double and triple consonants.

Examples of words with the double and triple consonants.

1. mb. Momba, to accompany, to adhere.
2. mp. Manompo, to serve, to minister.
3. nd. Mandā, to deny, to refuse, to reject.
4. ng. Mangataka, to ask a favor, to beg.

5. nk. Mankato, to obey, to serve faithfully.
6. nt. Manta, raw, unripe, uncooked.
7. dr. Andro, day, time.
8. tr. Trano, house.
9. ts. Tsara, good.

Triple consonants.

1. ndr. Mitandrina, to observe, to attend to.
2. ntr. Miantra, to pity, to have mercy. *

SECTION III. VOWELS.

THE vowels are six, a, e, i, o, ô, and y ; a, e, and i, have the same sound as they have both in the French and Welsh languages ; ô accented as o in English, and o not accented as oo in English ; y is the final i, as y in the English words, *county*, *plenty*, *godly*.

The vowels in the Malagasy have the same sound, and power that they have in the following languages.

- (1) A, a. As a in man, land, or aa in Aaron, in English.
As a in Adala, a *fool*, a *simpleton*, in Malagasy.
As a in la, mal, madame, in French.
As a in bara, marw, tarw, in Welsh.
- (2) E, e. As e in men, ten, and Kent in English.
As e in teny, a *word*, *speech*, in Malagasy.
As e in *léver*, *pêche*, *lettre* in French.
As e in nef, llef, *cég* in Welsh.

* Why should not the following characters be adopted to express the sound of the above double letters, as j has been used to express the sound of the English dz ? viz. u, to express the sound of mb ; w, mp ; x, ts ; c, dr ; q, tr ; and the Greek letters, Delta, nd ; Theta, nt ; Gamma, ng ; Pi, nf ; and Rho, nk or any other characters.

- (3) I, i. and y, the final i.
 As ee in bee, been, seen in English.
 As i in mividy, *to buy*, in Malagasy.
 As y in county, lovely, godly, in English.
 As i in French and Welsh.
- (4) O, o As oo in moon, boon, book, in English.
 As o in to, *truth*, in Malagasy.
 As ou in French and w in Welsh.
- ô, ô. As o in English, French, and Welsh.

When the vowel i, precedes the letters g, ng, h and k, they should be followed by another i, as q requires u to follow it in the English. As kasa, *intention*, and Mikasa, becomes mikiasa, *to intend*; Haingo becomes haingio, *decoration, embellishment*; Mihaingo, becomes mihaingio, *to dress one's self smartly, to decorate one's self, &c.* Maro, *many*. Mihamaro becomes mihiamaro, *to increase in number, to become many*. Komy, *rebellion, insurrection*. Mikomy, becomes mikiomy, *to rebel, to raise an insurrection*.

SECTION IV. DIPHTHONGS AND TRIPHTHONGS.

DIPHTHONGS are pronounced as forming two syllables in rapid succession, and are easily learnt by paying due attention to the correct pronunciation of the vowels.

The Diphthongs in general use are,

ai, ay, ao; ea, ei, ey, eo; ia, ie, io; oa, oe, oi.

1. The Diphthongs that are formed by the vowel a, are ai or ay, and ao.

Ai, or ay are pronounced as i in the English words *mine, wine*; in Malagasy words, *maina, dry, ray, father, taitra, startled*.

Ao as *cow, now*, in English.

Ao as *lao, desolate, uninhabited place*, in Malagasy, and alao *fetch it, take it, let it be fetched*.

2. Diphthongs that are formed by the vowel e, are ea, ei, and eo.

Ei as ei in *height*, or as i in *bite, night*.

Ei as ei in Malagasy, *eikia, indigo*; *eingia, Oh that!*

Eo as *aoo* in English.

Eo as eo in Malagasy, *omeo, give, let it be given, eo there about*.

3. Diphthongs that are formed by the vowel i, are ia, ie, io.

Ia as *eeaa* in English, or *ia* in Welsh.

As *ia* in Malagasy, *mamalia, answer, mamilia, to turn one out of the way. Mania to go out of the way*.

Ie as *eea* in English.

As *ie* in the Malagasy word, *anie, oh that!*

Io as *eeoo* in English.

As *io* in Malagasy, *valio, answer, or let an answer be given*; *vidio, buy, let the thing be bought*; *io, that*.

4. Diphthongs that are formed by the vowel o, are oa, oe, oi.

Oa as *ooa* in English.

As *oa* in Malagasy, *mandoa, to vomit, to eject, to pay money*.

Oe as *ooa* in English.

As oe in Malagasy, *hoe, saying.*

Oi as oooo in English.

As oi in Malagasy, *manoitra, to raise by a lever.*

Triphthongs are mostly used to pronounce and write foreign names of persons, towns and countries ; as Emanioela, *Immanuel*, Iodaia, *Judea*.

SECTION V. SYLLABLES.

SOME syllables are formed by vowels, and diphthongs, as I-va, *low*, a-vo, *high* ; eo, *here about*, *there near* ; io, *that*, but ~~never~~. *NEAR*

All other syllables are formed by the combination of vowels and consonants, or of a consonant and a vowel ; except when there are two or more consonants, or vowels in the word ; as a-la, *forest* ; a-le-ha, *way, course* ; ta-ny, *earth* ; te-ny, *word* ; man-ka-to, *to obey* ; an-dro, *day* ; ma-nia, *to go astray* ; Io-dai-a *Judea*.

Syllables are divided into Monosyllables, Dissyllables, Trisyllables and Polysyllables.

(1) Monosyllables are words of one syllable, as ra, *blood*, vy, *iron*.

(2) Dissyllables are words of two syllables, as ma-ro, *many*, ma-ty, *dead, is dead*.

(3) Trisyllables are words of three syllables, as la-ni-tra, *heaven*, sky, ta-nà-na, *town* :

(4) Polysyllables are words of many syllables, as fan-ja-ka-na, *kingdom*, fi-re-ne-na, *nation, tribe*.

The vowel or diphthong makes the first syllable, when the word begins with a vowel or diphthong, the consonant and the following vowel makes the succeeding syllable, as a-lo-na, *waves*, or *billows*, ai-na, *life*, a-ve-lao, *let it alone*, *let it be left*.

When the word has double or triple consonants, the first consonant joins the preceding vowel and the latter, the succeeding, as om-by, *cattle*, on-dry, *sheep*, fan-dra-ka, *chisel*.

PART II.

ETYMOLOGY.

Etymology treats of the derivations of words and the different parts of speech.

SECTION I. ROOTS, OR STEM-WORDS.

THE roots of Malagasy words are monosyllables, dissyllables, and trisyllables ; as lo, *rotten, corrupt*, sotro, *drink, spoon*, Hataka, *a request, petition, begging a favour*.

Roots in general are either nouns, adjectives, or adverbs ; as asa, *work*, tsara, *good*, ela, *long time* ; but when the root is obsolete, it is a verb, as, mitondra, *to carry, to bear* ; mililotra *to stick to, to adhere* ; tondra, and lilotra are nearly obsolete roots.

The roots, when they are common substantives or adjectives, become verbs in the imperative mood of the passive voice, by adding a vowel, or a syllable, or by changing the last syllable. As sotro, *drink*, sotroy,

drink, let it be drunk ; loa, a vomit, an ejection, a payment, loavy, eject it, let it be paid ; hanina, food, hano, eat it, let it be eaten ; fantatra, known, or a thing known ; fantaro, know it, let it be known.

Strict attention must be paid to the following Rules, in order to find out the roots of derivative words.

RULES.

1. ALL words which are preceded by voa, and tafa, are ROOTS, as soratra, *writing, a thing written, words written ; voa soratra, is written ; haona, meeting, tafahaona, are met together.*

2. The prefixes and suffixes added to the roots of derivative nouns, such as the prefixes fi, faha, fana, fanka, and the suffixes ana, na, ena, ina, avana, vana, azana, ezana, izana, must be rejected : as fisotroana, *a cup, a goblet, a thing to drink out of*, reject the prefix fi, and the suffix ana, and the root, sotro, *drink* remains ; fahatsarana, *goodness, kindness*, reject faha, and na, and the root tsara, *good*, remains ; fanasarotana, *hardness, means used for hardening* ; reject fana, and na, and restore the radical letter r, and the root sarotra, *hard, difficult*, remains ; fankatoavana, *duty, obligation*, reject fanka, and avana, and the root to, *truth*, remains.

3. Ma prefixed to Adjectives, and t to adverbs, must be rejected : as, malaza, *famous, clever, famed*,

reject *ma*, and the root, *laza*, *fame*, remains ; and *tany*, *was there*, reject *t*, and the root, *any*, *is there*, remains.

4. *Man*, *mank*, *manka*, prefixed to nouns, pronouns, and adverbs, must be rejected ; as, *manka-laza*, *to glorify*, reject *manka*, and the root *laza*, *fame*, remains ; *mankaiza*, *to go where*, reject *mank*, and the root, *aiza*, *where* remains ; *maninona*, *to do what*, reject *man*, and the root, *inona*, *what*, remains.

5. The prefixes which form the verbs of different conjugations, in the active voice ; as *mi*, *maha*, *miha*, *mana*, *mampi*, *mampa*, *mampaha*, *mifan*, *mifana*, *mifampi*, *mifampa*, and *mifampaha* ; and the prefixes and suffixes of the passive voice, must be rejected, as *i*, *aha*, *iha*, *an*, *ana*, *ampi*, *ampa*, *ampaha*, *ifan*, *ifana*, *ifampi*, *ifampa*, *ifampaha* ; and the suffixes, *na*, *ana*, *ena*, *avana*, *vana*, *azana*, *ezana*, *izana*, and *zana* ; as *maneky*, *to consent*, *to submit*, reject *man*, and the root *eky*, *submission*, *consent*, remains ; *mankato*, *to obey*, reject *manka* and the root *to*, *truth*, remains.

6. *Mam*, *man*, *mand*, *mang*, *mank*, and *manka*, prefixed to transitive verbs, must be rejected ; and the first radical letter which they reject must be restored, before the root can be found out ; as *mamaly*, *to answer*, reject *mam*, and restore the first radical letter *v* that is rejected, and the root *valy*, an *answer*, remains.

7. The first Radical letters of the roots which the prefixes of Transitive verbs reject, are ten, viz. F, H, K, L, P, S, T, TR, V, and Z. Strict attention must be paid to the examples given under each rejected letter.

WHEN F, is the first radical letter, it is rejected by transitive verbs; as

ROOT.	ENGLISH.
FADITRA,	<i>s.</i> an offering to avert an evil, piaculum, offscouring.
MAMADITRA,	<i>v. a.</i> to offer any thing to avert an evil, to pay a fine for an accidental injury done.
FAFA,	<i>s.</i> cleansing, sweeping a house, or a place swept.
MAMAFa,	<i>v. a.</i> to sweep, to cleanse by sweeping.
FAFY,	<i>s.</i> dispersion, any thing sown or scattered.
MAMAFY,	<i>v. a.</i> to sow, to scatter, to disperse.
FAHANA,	<i>s.</i> any thing presented to entertain strangers, a cannon, or musket loaded.
MAMAHANA,	<i>v. a.</i> to give money, or provisions, to entertain friends or strangers, to load a cannon, or a musket; <i>fig.</i> to feed cattle, to feed the loom.
FAHY,	<i>s.</i> stalls, a bullock fatted in a fold, confinement.
MAMAHY,	<i>v. a.</i> to feed in a fold, to stall, to fatten, to confine.
FAKA,	<i>s.</i> root, or roots.
MAMAKA,	<i>v. a.</i> to root, to radicate, <i>fig.</i> to examine minutely
FANA,	<i>s.</i> food warmed, a thing warmed a second time.
MAMAHANA,	<i>v. a.</i> to warm, to make hot. See <i>fahana</i> , two different roots for the same transitive verb.

ROOT.

ENGLISH.

FANDRAKA, *s.* chisel.

MAMANDRAKA, *v. a.* to chisel, to mortise, to work with a chisel.

FANDRIKIA, *s.* snare, gin, trap.

MAMANDRIKIA, *v. a.* to ensnare, to entrap, to entangle.

FANGITRA, *s.* mark, line, boundary.

MAMANGITRA *v. a.* to mark out, to set a line, or a boundary.

FANTATRA, a thing known, *adj.* known, recognized.

MAMANTATRA, *v. a.* to try, to test, to prove, to examine, to make a thing known.

FANTOKA, *s.* nails, pins, brads.

MAMANTOKA, *v. a.* to nail, to fasten with small nails.

FANTSIKIA, *s.* a fixed employment, or occupation, *adj.* fixed, immovable like an anchor.

VATO-FANTSIKIA, *s.* an anchor, a person fixed to any thing.

MAMANTSIKIA, *v. a.* to nail, to fasten, *fig.* to burst its shell like a bird.

FAOKA, *s.* clearing off, sweeping away, taking a prey like a bird, raising up the earth like a bull with his horns.

MAMAOKA, *v. a.* to clear off, to take a prey like a bird, to tear up the earth like a bull.

FARA, *s.* any thing rubbed, scraped, fixed.

MAMARA, *v. a.* to rub, to scrape, to file, to make smooth.

FARAFARA, *s.* bedstead, *fig.* stipulation, compact agreement.

ROOT.

ENGLISH.

MAMARAFARA, *v. a.* to make a bedstead, *fig.* to foretell, to declare before hand, to warn, to caution.

FARAINGIO, *s.* a hook, a curve, any thing bent, curved like a hook.

MAMARAINGIO, *v. a.* to hook, to curve, to bend like a hook, to catch, or to hold any thing.

FARANA, *ad.* level, flat, even, smooth.

MAMARANA, *v. a.* to level, to make an even surface.

FARANGO, *s.* hook.

MAMARANGO, *v. a.* to hook, to put any thing on a hook.

FARITRA, *s.* boundary line, mark, extent.

MAMARITRA, *v. a.* to mark out, to set a boundary line, to point out the extent.

FATO-BAVA, *s.* (from FATOTRA, chains, fetters, and VAVA, mouth) confinement, custody, but not in chains, or fetters.

MAMATO-BAVA, *v. a.* to confine, to imprison, to keep in custody, but not in chains or fetters.

FATOTRA, *s.* chains, fetters, *ad.* chained, bound.

MAMATOTRA, *v. a.* to chain, to bind, to fether.

FEFY, *s.* wall, embankment, fence, hedge.

MAMEFY, *v. a.* to hedge, to enclose, to build a wall, to raise an embankment.

FEHY, *s.* a tie, a knot, *fig.* superintendence, *ad.* governed, ruled, controlled.

MAMEHY, *v. a.* to tie, to bind, to knot, *fig.* to govern, to command, to control.

ROOT.

ENGLISH.

FEHI-VAVA, *s.* (from FEHY, tie, and VAVA, mouth)
white streaks around the mouth of cattle, a silver
chain which ties up the mouth of a deceased person.
Money given for the use of a piece of rice ground
for a given time, when the money and the rice
ground return to their former owners.

MAMEHI-VAVA, *v. a.* to stop one's mouth, to silence, to
advance money for the use of a piece of rice ground.

FEJA, *s.* a person well-formed, a good figure, *ad.*
compact, compressed, squeezed.

MAMEJA, *v. a.* to compress, to squeeze, to grapple.

FELIKIA, *s.* } a person, or an animal stopped,
FELIPELIKIA *s.* } impeded in his flight.
ad. enlarged, enclosed, stopped.

MAMELIKIA, *v. a.* to impede, to stop, to enclose by
making a circuitous way.

MAMELIPELIKIA, *v. a.* to make a circuitous course, to
stop a person.

FENJA, *s.* }
FENJAFENJA, *s.* } a thing held fast, a firm grasp.

MAMENJAFENJA, *v. a.* to hold fast, to take firm hold
of, to squeeze, to press hard.

FENO, *ad.* full, replete, filled up.

MAMENO, *v. a.* to fill, to fill up, to complete the
number.

FETA, *s.* clay, mud, mortar.

MAMETA, *v. a.* to plaster with mud, or mortar, to
make mortar.

ROOT.

ENGLISH.

FETAKA, *s.* wet, moisture, *ad.* muddy, besmeared with mud.

MAMETAKA, *v. a.* to plaster, to make to stick, to seal a letter, to fasten with glue or wax.

FETRA, *s.* a fixed point, limit, restriction.

FETR'ANDRO, *s.* an appointed time, a day fixed.

MAMETRA, *v. a.* to fix, to limit, to confine to a fixed time, or point.

MAMETR'ANDRO, *v. a.* to appoint a time, confine to a time.

FETSAKA, *ad.* wet, *fig.* beaten, flogged.

MAMETSAKA, *v. a.* to wet, to damp; *fig.* to beat.

MENETSAKA *v. a.* to throw down, to strike, to beat.

FIA, *s.* pressing, squeezing, compression.

MAMIA, *v. a.* to squeeze, to press, to compress.

FIKA, *s.* pressing the juice out of any thing with the teeth, and sucking it as that of a sugar cane.

MAMIAKA, *v. a.* to press with the teeth and suck the juice of a sugar cane, &c.

FINA, *s.* the space between the thumb and the fore-finger when both ends meet; a small bundle, a skein of thread.

MAMINA, *v. a.* to make a bundle of sticks, rushes, &c. as large as could be compressed between the end of the thumb and the fore-finger, to measure by the fina.

FINDRA, *s.* removal, translation; *ad.* removed, translated, transplanted.

MAMINDRA, *v. a.* to step, to remove; *fig.* to translate, to transcribe.

ROOT.

ENGLISH.

FITO, *ad.* seven.

MAMITO, *v. a.* to make into sevens, to make seven parts, to seven.

FITSAKA, *s.* a thing growing pressed down, as corn by wind and rain ; *ad.* levelled, laid flat on the ground, pressed down.

MAMITSAKA, *v. a.* to press down ; *fig.* to couch, to hide one's self, to lie in wait.

FITSOKA, *s.* beating, striking ; *ad.* beaten, struck, smitten.

MAMITSOKA, *v. a.* to beat, to strike, to smite.

FOANA, *ad.* void, empty, vain.

ZAVA-POANA, *s.* vanity, a thing good for nothing.

MAMOANA, *v. a.* to make void, to nullify, to annihilate.

FODY, *s.* the mode of returning home, returning home ; the name of a bird.

MAMODY, *v. a.* to return home, to send back a thing bought or borrowed, to retaliate.

FOFOKA, *s.* cough, cold, ; *ad.* beaten, cast down.

MAMOFOKA, *v. a.* to beat, to cast, or throw down.

FOFONA, *s.* smell, scent, odour, vapour, steam.

MAMOFONA, *v. a. and v. n.* to smell, to stink ; *fig. v. a.* to bespeak, to betroth.

FOHA *v. n. imp.* awake, arise ; the same as FOHAZY, awake.

MAMOHA, *v. a.* to awake one out of sleep. MAMOHA, to open, is from the root VOHA, an opening.

FOHATRA, *s.* renewal, agitation ; *ad.* withered, faded, applied to vegetables ; renewed, agitated.

ROOT.

ENGLISH.

MAMOHATRA, *v. a.* to renew, to agitate, to revive a contest.

FOHETRA, *s.* disaster, calamity; *ad.* disastrous, unlucky, unfortunate, spoiled.

MAMOHETRA, *v. a.* to spoil, to deprive, to injure, to hurt.

FOHY, *ad.* short, dwarfish, not long, not tall

MAMOHY, *v. a.* to shorten, to abridge, to curtail.

FOY, *ad.* hatched, suppurated, evacuated.

MAMOY, *v. a.* to suppurate, to evacuate, to break as a boil.

FOY, *fig. ad.* forsaken, abandoned, given up.

MAMOY, } *v. a.* to abandon, to forsake, to give up.
MAHAFOY }

MAMOI-FO, *v. n.* to despair, to despond, one's heart failing him.

FOKATRA, *s.* exhibitions, things exhibited, as goods for sale, taken out of a box or chest.

MAMOKATRA, *v. a.* to show, to own, to confess, as applied to persons tried by the ordeal, tangena.

FOLA-BAROTRA, *s.* the price of things reduced to the lowest point, price reduced.

MAMALA-BAROTRA, *v. a.* to reduce the price, to cause the seller to reduce the price to the lowest point.

FOLAKA, *ad.* bent, folded, tamed, subdued, dislocated, broken.

MAMOLAKA, *v. a.* to bend, to break in, to tame, to subdue, to make docile.

FOLY, *s.* silk thread, any thing spun.

ROOT.

ENGLISH.

MAMOLY, *v. a.* to spin,

FONGOTRA, *s.* extermination ; *ad.* destroyed, fallen into ruins, a tree rotten at the stump.

MAMONGOTRA, *v. a.* to exterminate, to extirpate, to eradicate, to consume.

Mamongotra, *v. a.* to take hold of the feet, is derived from TONGOTRA, feet.

FONO, *s.* a cover, a wrapper ; *ad.* wrapped, shrouded like a corpse.

MAMONO, *v. a.* to wrap, to swathe, to cover, to shroud like a corpse.

Mamono, *v. a.* to kill, is derived from VONO, *s.* the act of killing.

FORONA, *s.* any thing produced, created or formed, a name of grass ; *ad.* created, fashioned, produced.

MAMORONA, *v. a.* to create, to fashion, to form, to produce.

FOSITRA, *s.* an insect of the moth kind, a stick used to produce fire by friction.

MAMOSITRA, *v. a.* to produce fire with sticks by friction, to get fire.

FOTITRA, *s.* inversion, reversion, abuse ; *ad.* inverted, reversed, vilified, abused.

MAMOTITRA, *v. a.* to reverse, to invert, to vilify, to curse.

FOTSY, *ad.* white.

MAMOTSY, *v. a.* to whiten, to make any thing to shine, or bright.

FOZA, *s.* } crab, crawfish, rough usage ; *ad.*
FOZAFOZA, *s.* } treated roughly, squeezed, crumbled.

ROOT.

ENGLISH.

MAMOZAFIZA, *v. a.* to use roughly, to crush, to squeeze, to crumble.

WHEN H is the first radical letter, it is rejected by transitive verbs ; as

HADINO, *ad.* oblivious, forgotten, neglected, unmindful, negligent.

MANADINO, *v. a.* to forget, to neglect.

HAFATRA, *s.* a message, a request, an order, a will, a testament ; *ad.* bequeathed, willed, requested, ordered.

MANAFATRA, *v. a.* to send a message by another, to order, to bequeath, to request.

HAFITRA, *s.* } the inner bark of a tree used for
HAFOTRA, *s.* } making cords and ropes.

MANAFOTRA, *v. a.* to take the inner bark of a tree, and to prepare it for making cords or ropes.

HAHA, *s.* a thing, or person loosed, untied ; *ad.* loosed, unknotted, untied.

MAMAHA, or **MANAHA**, *v. a.* to loose, to untie, to unknot.

HAHY, *s.* exsiccation ; *ad.* any thing dried by the fire, or exposed to the sun, or to the wind, exsiccated, dried.

MANAHY, *v. a.* to dry, to spread, to dry by the fire, or by exposure to the sun, wind, or air.

Manahy, *v. a.* to fear, to be anxious, is derived from **AHY**, anxiety, fear.

HAY, *s.* knowledge, ability, capability ; *ad.* able, capable, possible, known.

ROOT.

ENGLISH.

MAHAY, *v. a.* to know a thing, to be able to do a thing, to possess the knowledge and ability of doing a thing.

HAJA, *s.* paying respect, obsequence, giving honour.

MANAJA, *v. a.* to pay respect, to show regard, to salute a person respectfully.

HALADY, *s.* apology, requesting respectfully a person to withdraw.

MALADY, *ad.* quick, quick of hearing, making haste.

MANALADY, *v. a.* to request a person to withdraw, to make an apology to a person for withdrawing himself.

HALATRA, *s.* theft, robbery.

MANGALATRA, *v. a.* to steal, to rob, to defraud.

HANA, *s.* money borrowed on interest, paying interest on money.

MANANA, *v. a.* to borrow money on interest.

Manana, *v. a.* to have, to possess, is derived from an obsolete root; ANA, possession.

HANITRA, *s.* fragrance, agreeable odour, sweet savour, pleasant scent.

MANITRA, *ad.* fragrant, odoriferous, sweet scent.

MAHAMANITRA, *v. a.* to yield a sweet odour, to give an agreeable odour, or pleasant scent.

HANTA, *s.* submissive and affectionate entreaty, requesting, or begging as a child.

MAHANTA, *v. a.* to indulge, to humour, to gratify a child, or friend.

HANTONA, *s.* hanging, suspending; *ad.* hanged, suspended.

ROOT.

ENGLISH.

MANANTONA, *v. a.* to hang, to suspend.

HANTSIKIA, *s.* a hollowness of the back, a hollow back ; *ad.* struck, beaten hollow, bent.

MANANTSIKIA, *v. a.* to make to bend backwards, to beat, to strike, to withdraw from one's bargain.

HARABY, *s.* ridicule, jeer, gibe, scoffing.

MANARABY, *v. a.* to ridicule, to jeer, to scoff.

HARAKA, *ad.* dried up, scorched, parched ; *fig. s.* searching for property confiscated in an unfair way.

MANARAKA, *v. a.* to dry up, to tire, to fatigue.

Manaraka, *v. a.* to follow, to act according to, to obey, is derived from ARAKA, *s.* acting according to, following.

HARARAOTRA, *s.* ulceration, sores ; *fig.* sorrow added to sorrow, trouble upon trouble.

MANARARAOTRA, *v. a.* to ulcerate, to produce sores ; *fig.* to wound one's feelings, to aggravate one's sorrow, to increase one's trouble.

HARARO, *s.* impediment, obstruction, prevention, discouragement.

MANARARO, *v. a.* to prevent, to impede, to dishearten, to discourage.

HARATRA, *s.* shaving, shaving of the head.

MANARATRA, *v. a.* to shave.

HARATSAKA, *s.* cutting off even, paring a thing even and smooth.

MANARATSAKA, *v. a.* to cut off even, to pare off even and smooth, to shave.

ROOT.

ENGLISH.

HARIVA, *s.* evening, eve, even.

MANARIVA, *v. n.* to draw towards the evening.

HARO, *s.* mixture ; *v. a.* MANGARO, to mix, to mingle.

HAROHARO, *ad.* mixed, mingled.

MANGAROHARO, *v. a.* to mix, to mingle.

HASINA, *s.* an offering being a piece of silver or gold, presented to the sovereign to acknowledge his, or her sovereignty ; name of a tree.

MANASINA, *v. a.* to present, to offer a piece of silver or gold to the sovereign.

HARONA, *s.* basket, a small basket.

MANGARONA, *v. a.* to grope with the hand in a basket, to feel.

HATAKA, *s.* a petition, a request, begging.

MANGATAKA, *v. a.* to beg, to request, to ask a favour.

HATAKA, *s.* separation ; *ad.* seperated, scattered, dispersed.

MAMPIHIATAKA, *v. a.* to cause to saparate, to scatter, to disperse.

HATONA, *s.* approach, drawing near, an advance towards a person ; *ad.* approached.

MANATONA, *v. a.* to approach, to advance towards, to draw towards.

HATSIKA, *s.* coldness, frigidity, chilliness.

MANGATSIKA, *v. n.* to be cold, frigid, chilly.

HATSIKIA, *s.* beckoning, trigger of a gun ; *ad.* beckoned, trigger pulled back.

MANATSKIA, *v. n.* to heckon, to touch a person, to call him one side, to pull back a trigger:

ROOT.

ENGLISH.

HAVANGANA, *ad.* stirred up, arranged, declared before hand, foretold.

MANAVANGANA, *v. a.* to stir up the fire, to arrange before hand, to foretell.

HAVIA, *ad.* left, left hand, or foot, or side.

MANAVIA, *v. n.* to use the left hand, &c., to do any thing awkwardly.

HAVOKAVOKA, *s.* beating, flogging.

MANAVOKAVOKA, *v. a.* to beat, to flog, to strike.

HELAKA, *s.* a peeling off, a skinning off; *ad.* exfoliative, peeled, skinned off.

MANELAKA, *v. a.* to peel off, to skin off, to shell off, to exfoliate.

HELATRA, *s.* lightnings, fulgurations, flash of lightning.

MANELATRA, *v. n.* to flash as lightning; *fig.* to be hasty in temper, to be angry.

HELIHELY, *s.* hovering about, going about.

MANELIHELY, *v. n.* to hover about, to go backward and forward; *fig.* to annoy, to interrupt, to disturb.

HELIKIA, *s.* armpit.

MANELIKIA, *v. n.* to be up to the armpit, to reach the armpit.

HELINA, *ad.* passing by swiftly, gliding rapidly.

MANELINA, *v. n.* to pass by swiftly, to glide rapidly.

HELO, *s.* }
HELOLELO, *s.* } hovering, wavering.

MANELO, *v. a.* to move like a shade, to pass backwards and forwards like a shade; *fig.* to hinder, to interrupt.

ROOT.

ENGLISH.

HELOKA, *s.* crookedness, perversity, crime, guilt, offence, iniquity, sin.

MELOKA, *ad.* crooked, wrong, guilty, unjust, unrighteous, sinful.

MANAMELOKA, *v. a.* to make guilty, to condemn, to charge with a crime.

HEMOTRA, *s.* backsliding, relapse, drawing back.

MIHEMOTRA, *v. n.* to backslide, to relapse.

MANEMOTRA, *v. a.* to keep back, to withdraw, to retain as a cow retaining her milk.

HENAHENA, *ad.* stubborn, obstinate, unwilling to go forward, or backward, unwilling to move.

MANENAHENA, *v. a.* to act stubbornly, to be obstinate.

HERAHERA, *ad.* presumptuous, adventurous, bold, daring.

MANERAHERA, *v. n.* to presume, to be daring, adventurous, presumptuous.

HEROHERO, *s.* indecision, doubt; *ad.* wavering, halting between two opinions, perplexed.

MANEROHERO, *v. a.* to perplex, to stupify, to confound, to confuse.

HEROTRA, *s.* cream, scum.

MANEROTRA, *v. a.* to produce cream as milk, to scum.

HEVITRA, *s.* thought, idea, opinion.

MIHIEVITRA, *v. a.* to think, to cogitate, to meditate.

MANEVITRA, *v. a.* to agitate, to cause to tremble.

HEVITREVITRA, *ad.* trembling, shaking, agitated.

MANEVITREVITRA, *v. n.* to tremble, to agitate, to shake.

ROOT.

ENGLISH.

HY, *s.* gums.

HIDY, *s.* a lock, bolt, bar.

MANIDY, *v. a.* to lock, to bolt, to bar.

HIHY, *s.* the act of scraping, or taking the flesh from the bones of a dead body.

MANIHY, *v. a.* to scrape, or to take the flesh from the bones of a dead body.

HINAKA, *s.* } pomelling, cudgelling, beating ;
HINAKINAKA, *s.* } *ad.* pomelled, cudjelled, beaten.

MANINAKA, *v. a.* }
MANINAHINAKA, *v. a.* } to beat, to cudgel.

HINDRAHINDRA, *ad.* childish, boyish, acting as a child.

MANINDRAHINDRA, *v. n.* to toss a child up and down, to act childishly, playfully.

HITRIKIA, *ad.* stiff, fixed erect, walking upright and brisk.

MANITRIKIA, *v. a.* to fix a thing upright as a post, to fix a thing firm.

HITSAKA, *s.* treading, trampling ; *ad.* trodden, trampled, despised.

MANITSAKA, *v. a.* to tread upon, to trample upon, to spurn at, to despise.

HITSY, *s.* straitness, rectitude, uprightness, equity.

MAHITSY, *ad.* strait, upright, just, equitable, right ;
v. a. to be just, upright, strait.

MANITSY, *v. a.* to straiten, to rectify, to correct, to adjust, to justify.

HOATRA, *ad.* equal, alike, surpassed, exceeded.

ROOT.

ENGLISH.

MANOATRA, *v. a.* to surpass, to excel.

MIHOATRA, *v. n.* to surpass, to excel, to go beyond.

HODIDINA, *s.* circle, circumference, encircling, surrounding ; *ad.* encircled, surrounded.

MANODIDINA, *v. a.* to surround, to encircle, to encompass.

HODINA, *s.* a turn, a revolving, turning ; *ad.* turned round, revolved.

MANODINA, *v. a.* to turn a thing round.

HODITRA, *s.* skin, hide, bark.

MANODITRA, *v. a.* to skin, to flay, to peel, to take off the bark.

HOFA, *s.* rent, or money paid for the use of rice ground ; *ad.* sifted winnowed, cleansed by a sieve.

MANOFA, *v. a.* to pay the rent, to advance money for the use of a piece of rice ground, to sift, to winnow, to clean by a sieve.

HOHOKA, *s.* subversion, infanticide, the act of placing the face down in putting a child to death born on an unlucky day.

MANOHOKA, *v. a.* to subvert, to stifle, to put an infant to death.

HOMBO, *s.* nail, or nails, pins, spikes.

MANOMBO, *v. a.* to nail, to fasten with nails, or pins.

Manombo, *v. a.* to increase, to cause to grow, is derived from TOMBO, *s.* increase, gain, profit:

HONTSANA, *s.* rinsing ; *ad.* rinsed, washed.

MANONTSANA, *v. a.* to rinse any thing washed.

HORAKA, *s.* a moor, a fen, a marsh ; noise.

ROOTS.

ENGLISH.

HORAKORAKA, *ad.* noisy, tumultuous.

MANORAKORAKA, *v. n.* to make a noise, to shout, to halloo at.

HORIRANA, *ad.* turned on the side, placed sideways, looking sideways.

MANORIRANA, *v. n.* to place a thing on its side; *v. n.* to look sideways.

HORONA, *s.* a roll, a fold; *ad.* rolled, folded.

MANGORONA, *v. a.* to fold, to roll; *fig.* to gather confiscated property.

HOSY, *s.* rice ground trodden by bullocks for planting the rice plants, confiscations, property confiscated.

MANOSY, *v. a.* to turn bullocks to tread, or trample the rice ground, to confiscate.

HOSOTRA, *s.* unction, anointing; *ad.* anointed, besmeared.

MONOSOTRA, *v. a.* to anoint, to besmear, to wash, to cleanse.

HOTIKOTIKA, *ad.* tearing in pieces, torn, ripped.

MANOTIKOTIKIA, *v. a.* to tear, to rip, to cut in pieces, to abuse.

HOTO, *s.* pushing, or tearing with the horns.

HOTOHOTO *ad.* torn by the horns of a bull, ripped.

MANOTO, *v. a.* to butt, to push with the horns.

MANOTOHOTO, *v. a.* to tear in pieces, to rip.

HOVOTRA, *s.* }
HOVOTROVOTRA, *s.* } tremor, tremblings.

MANGOVOTRA, *v. n.* to tremble, to be agitated.

ROOTS.

ENGLISH.

HOZONA, *s.* shaking, agitation.

HOZONGOZONA, *ad.* shaken, loose, not fast.

MANOZONGOZONA, *v. a.* to shake, to stir a thing backwards, and forwards.

WHEN K is the first radical letter, it is rejected by transitive verbs ; as

KAMBANA, *s.* twins ; *fig.* a resemblance ;
ad. joined, united.

MANAMBANA, *v. a.* to join, to unite, to add.

KANINA, *s.* a roast, roasting ; *ad.* roasted.

MANANINA, *v. a.* }
MANAKANINA, *v. a.* } to roast.

KARAMA, *s.* wages, hire.

MANARAMA, *v. a.* to hire, to engage for wages.

KEKITRA, *s.* a bite, biting.

MANEKITRA, *v. a.* to bite.

KENDA, *ad.* choking, strangling, choked, strangled.

MANENDA, *v. a.* to choke, to strangle, to throttle.

KENINKENINA, *ad.* making ready, preparing, arranging, made ready, prepared, arranged.

MANENINKENINA, *v. a.* to prepare, to make ready, to arrange.

KEOKA, *s.* small waist, a thing small in the middle.

KEOKEOKA, *s.* a noisy masticulation, champing.

MANEOKA, *v. a.* to be small in the middle.

MANEOKEOKA, *v. a.* to champ, to chew champingly.

ROOT.

ENGLISH.

KEPOKA, *s.*
 KEPOKEPOKA, *s.* } noise made with teeth.

MANEPOKEPOKA, *v. n.* to chew, to champ with chattering.

KETRAKA, *ad.* feeble, weak, disheartened, want of energy.

MANETRAKA, *v. a.* to dishearten, to discourage.

KETRONA, *s.* a wrinkle, wrinkles, rumples, creases.

MANETRONA, *v. n.* to wrinkle, to crease, to rumple.

KETSA, *s.* rice plants.

MANETSA, *v. a.* to set the rice plants, to plant rice.

KETSIKIA, *s.* motion, moving, stirring.

MANETSIKIA, *v. a.* to move, to stir.

KIBO, *s.* belly.

MANIBO, *v. a.* to tickle, to titillate.

KIFAKIFA, *ad.* clearing away, sent away.

MANIFIKIFA, *v. a.* to clear away, to send away.

KIFIKIA, *s.* } wagging of the head, refusal ;
 KIFIKIFIKIA, *s.* } *ad.* rejected.

MANIFIKIFIKIA, *v. a.* to wag, to shake the head at any thing, to refuse, to reject.

KILEMA, *s.* deformity, a blemish, cripple, scar ;
ad. deformed, crippled, deform, disfigured.

MANILEMA, *v. a.* to disfigure, to deform ; *fig.* to dishonor, to degrade.

KIPIKIPY, *s.* a foot boy, a piece of wood hurled at birds, chasing birds.

MANIPIKIPY, *v. a.* to throw, to hurl at.

KIRAKIRA, *s.* fingering, handling with the finger.

ROOTS.

ENGLISH.

MANIRAKIRA, *v. a.* to finger, to handle with the finger, to play with.

KISAKA, *s.* creeping, crawling.

MANISAKA, *v. a.* to cause to creep, to make to crawl, to make a thin board or plank, see FISAKA, thin.

KIVAKIVAKA, *s.* making one's way through a crowd.

MANIVAKIVAKA, *v. a.* to make one's way through a crowd, to make a bustle.

KIZAKIZA, *s.* a disregard, a depreciation.

MANIZAKIZA, *v. a.* to depreciate, to disregard.

KOLIKOLY, *s.* coaxing, wheedling.

MANOLIKOLY, *v. a.* to coax, to wheedle.

KOLOKOLO, *s.* latter ^{in mouth} month, care, attention; *ad.* cultivated.

MANOLOKOLO, *v. a.* to cultivate, to keep a plantation in good order, to fondle, to cherish.

KOTROKOTROKA, *s.* rumbling in the bowels, thunder.

MANOTROKOTROKA, *v. a.* to rumble, to thunder.

WHEN L is the first radical letter, it is rejected by transitive verbs ; as

LA, *s.* denial, refusal, rejection.

MANDA, *v. a.* to deny, to refuse, to reject.

LADY, *ad.* creeping, crawling, prowling.

MALADY, *ad.* quick of hearing, quick in motion.

MANDADY, *v. n.* to creep, to crawl, to prowl.

LADINA, *s.* creeping plants, like ivy.

MANDADINA, *v. a.* to wreath, to entwine, to entangle.

ROOT.

ENGLISH.

LAFATRA, *s.* obstructions, impediments ; *ad.* obstructed, impeded, hindered.

MANDAFATRA, *v. a.* to hinder, to hem in, to prevent, to impede.

LAFIKIA, *s.* bed of straw, or grass for man or beast to lay on.

MANDAFIKIA, *v. a.* to make a bed of straw, or of grass to lay on.

LAHATRA *s.* an order, an arrangement, words or things set in regular order.

MANDAHATRA, *v. a.* to arrange regularly, to set in rows, in ranks, in order,—to state a case, to defend one's cause, to represent by a regular statement.

LAINGIA, *s.* a lie, falsehood, untruth.

MANDAINGIA, *v. a.* to lie, to tell a falsehood.

LAITRA, *ad.* penetrable, possible of being done, effective, acted upon, adhesive, effected.

MANDAITRA, *v. a.* to adhere, to stick as wax.

LALO, *s.* a passing by ; *ad.* passed by.

MANDALO, *v. a.* to pass by, to go by.

LALOTRA, *s.* the smoothing of a thing ; *ad.* polished, smoothed, varnished.

MANDALOTRA, *v. a.* to smooth, to polish, to varnish.

LAMA, *s.* slipperiness, glibness.

MALAMA, *ad.* slippery, slippery, smooth, glib.

MANDAMA, *v. a.* to make smooth, to lubricate.

LAMAKA, *s.* flatness, level, compressed flat with the ground by wind and rain, being unable to move like a fat animal.

ROOT.

ENGLISH.

MANDAMAKA, *v. a.* to press down, to level, to make even, to be unable to move like a fat, or lean animal.

LAMBOLAMBO, *s.* smoothness, glibness.

MALAMBOLAMBO, *ad.* smoothing, glibbing like an eel.

MANDAMBOLAMBO, *v. a.* to smooth, to make to be slippery.

LAMINA, *ad.* arranged, set in order.

MANDAMINA, *v. a.* to arrange, to set in order.

LANY, *ad.* consumed, exhausted, spent.

MANDANY, *v. a.* to spend, to consume, to exhaust.

LANJA, *s.* weights, the act of weighing, or of carrying on the shoulders; *ad.* weighed, carried on the shoulders.

MANDANJA, *v. a.* to weigh, to carry on the shoulders.

LANONA, *s.* the act of collecting, or gathering together; *ad.* collected, gathered together.

MANDANONA, *v. a.* to collect, to gather.

LANTO, *s.* the act of arranging, of setting in order; *ad.* arranged, set in order.

MANDANTO, *v. a.* to arrange, to set in order.

LAO, *s.* a deserted place, desolation; *ad.* deserted, uninhabited, desolate.

MANDAO, *v. a.* to desert, to leave a place, to depart.

LATSA, *s.* a reproach, an upbraiding.

MANDATSA, *v. a.* to upbraid, to reproach.

LATSA-BATO, *s.* (from LATSAKA, dropping, and VATO, stone) a recounting of public services for the bestowment of honour.

ROOT.

ENGLISH.

MANDATSA-BATO, *v. a.* to recount public services in order to bestow honour, to register public service.

LATSAKA, *s.* the act of dropping, of falling; *ad.* dropped, fallen.

MANDATSAKA, *v. a.* to drop, to let fall, to cast into, to throw down.

LAVAKA, *s.* hole, cave, den, in the earth, or in a rock.

MANDAVAKA, *v. a.* to make a hole, to make holes in the ground or rocks, to excavate.

LAVO, *s.* the act of falling; *ad.* fallen.

MANDAVO, *v. a.* to cause to fall, to throw down, to strike down.

LAVORARY, *s.* the act of doing a thing well; *ad.* prosperous, successful, well done.

MANDAVORARY, *v. a.* to do a thing well, to finish any thing well.

LAZA, *s.* fame, name, renown.

MALAZA, *v. a.* to be famous, to be renowned.

MANDAZA, *v. a.* }
MANKALAZA, *v. a.* } to celebrate, to glorify, to praise.

LAZO, *s.* a fading, a withering; *ad.* withered, faded.

MALAZO, *v. n.* to fade, to wither.

MANDAZO, *v. a.* to cause to fade, to make to wither.

LEFA, *s.* the act of setting at liberty; *ad.* set at liberty, freedom given.

MANDEFA, *v. a.* to set at liberty, to give freedom to a slave, to release, to send off, to fire a gun, or cannon.

ROOT.

ENGLISH.

LEFITRA, *s.* the act of enduring, of forbearing, of folding ; *ad.* folded, endured, or borne.

MANDEFITRA, *v. a.* to endure, to forbear, to suffer patiently, to bend, to fold.

LEFONA *s.* spear, lance, javelin.

MANDEFONA, *v. a.* to spear, to pierce through.

LEMY, *s.* softness, meekness, gentleness.

MALEMY, *v. n.* to be soft, tender, gentle, meek.

MANDEMY, *v. a.* to make soft, tender, to cause to be gentle, meek.

LEMPONA, *s.* hollowness, concave.

MANDEMPONA, *v. a.* to hollow, to scope, to excavate.

LENA, *ad.* wet, humid, moist.

MANDENA, *v. a.* to wet, to moisten, to humectate.

LENTIKIA, *s.* any thing sinking in the water ; *ad.* sunk.

MANDENTIKIA, *v. a.* to sink, to put under water, to submerge, to immerse ; *fig.* to convince, to make aggravating accusations.

LETRA, *s.* a thing pushed ; *ad.* pushed in, forced in.

MANDETRA, *v. a.* to push in, to force in, to drive in.

LETSY, *s.* a lowering, extenuation, degradation ; *ad.* lowered, humbled, extenuated.

MANDETSY, *v. a.* to lower, to humble, to lessen.

LEVILEVY, *s.* the act of rising in bubbles, fearfulness, a tender heart ; *ad.* rising in bubbles ; *fig.* fearful, contrite.

MANDEVILEVY, *v. a.* to boil, to make to rise in bubbles ; *fig.* to cause the heart to melt, to have a tender heart.

ROOT.

ENGLISH.

LEVINA, *s.* the act of burying, of interring ;
ad. buried, interred.

MANDEVINA, *v. a.* to bury, to inter.

LEVONA, *s.* the act of dissolving, of wasting away,
 of vanishing ; *ad.* dissolved, wasted, vanished.

MANDEVONA, *v. a.* to dissolve, to consume, to cause
 to vanish, to disappear as dew.

LO, *s.* corruption, rottenness, putrefaction ; *ad.* rotten,
 putrid, carious, putrescent.

MANDÒ, *v. a.* to rot, to putrify, to produce rottenness
 or putrefaction.

LOA, *s.* a vomit, ejection ; *fig.* money paid, a debt
 discharged.

MANDOA, *v. a.* to vomit, to eject ; *fig.* to pay money,
 to pay off a debt.

LOAKA, *s.* a hole, an aperture.

MANDOAKA, *v. a.* to bore a hole, to make an aperture.

LOATRA, *s.* the act of serving out food cooked, or
 rice boiled ; *ad.* serving out, placed before people
 to eat.

MANDOATRA, *v. a.* to serve out food cooked, and
 place it on the table ; *fig.* to serve, to attend to.

LOHALIKIA, *s.* knee.

MANDOHALIKIA, *v. a.* to kneel, to bend the knee.

LOKA, *s.* wager, a bet, stake, casting lots.

MİLOKA, *v. a.* to lay a wager, to bet.

MANDOKA, *v. a.* to strike a wager, to take the oath of
 allegiance, to boast, to brag.

LOKO, *s.* paint, sealing wax.

ROOT.

ENGLISH.

- MANDOKO, *v. a.* to paint, to seal a letter ; *fig.* to fasten.
 LOMY, *s.* the act of an animal copulating.
 MANDOMY, *v. a.* to copulate.
 LONA, *s.* the act of steeping corn in the water ;
ad. steeped, soaked, wetted.
 MANDONA, *v. a.* to steep, to soak, as corn.
 LOSITRA, *s.* the act of escaping, of running away, an
 escape, a flight ; *ad.* escaping, running away, escaped.
 MANDOSITRA, *v. a.* to escape, to flee away, to avoid.
 LOTO, *s.* uncleanness, filth, dirtiness, abomination ;
ad. soiled, made dirty.
 MALOTO, *v. n.* to be dirty, filthy, unclean.
 MANDOTO, *v. a.* to make dirty, to soil, to defile, to pollute.
 LOVA, *s.* inheritance, patrimony.
 MANDOVA, *v. a.* to inherit, to possess.
 LOZA, *s.* woe, calamity, danger, distress ; *ad. fig.*
 wonderful, surprising.
 MANDOZA, *v. n.* to act cruelly, to be mischievous, to
 signify a bad omen.
 LOZOTRA, *s.* the act of half cooking a thing ; *fig.*
 pursuit ; *ad.* half cooked ; *fig.* pursued.
 MANDOSOTRA, *v. a.* to prepare food half cooked ;
fig. to pursue, to follow.

WHEN P, is the first radical letter, it is rejected
 by transitive verbs ; as

PEPETRA, *s.* charge, injunction, order.

MAMEPETRA, *v. a.* to charge, to dictate, to show how
 to do a thing.

ROOTS.

ENGLISH.

PETAKA, *s.* the act of adhering, adhesion ; *ad.* stuck, adhered.

MAMETAKA, *v. a.* to cause to adhere, to seal, to adhere, to fix with paste or gum.

POKA, *s.* the act of striking against any thing ; *ad.* struck against.

MAMOKA, *v. a.* to strike, to knock against.

PONDIPONDY, *s.* a crush, pressure.

MAMONDIPONDY, *v. a.* to crush, to press, to squeeze.

PORITRA, *s.* the act of crushing or dashing in pieces ; *ad.* dashed, smashed, crushed.

MAMORITRA, *v. a.* to dash, to smash, to crush, to break in pieces.

POTIPOTIKA, *ad.* taken in small portions, or bits.

MANOTIPOTIKA, *v. a.* to make small portions, to take by bits.

POTRAKA, *s.* the act of falling ; *ad.* fallen.

MAMOTRAKA, *v. a.* to throw down, to cause a person to fall.

WHEN S, is the first radical letter, it is rejected by transitive verbs ; as

SAFO, <i>s.</i>	}	the act of caressing, or coaxing :
SAFOSAFO,		<i>ad.</i> caressed, coaxed.

MANAFO, <i>v. a.</i>	}	to caress, to coax.
MANAFOSAFO, <i>v. a.</i>		

Manafu, *v. a.* to thatch, is derived from TAFU, a thatch.

SAFOTRA, *s.* deluge, flood, an overflow of water.

MANAFOTRA, *v. a.* to overflow, to deluge.

ROOTS.

ENGLISH.

SAHANA, *s.* prevention, obstruction ; *ad.* prevented, obstructed, stopped.

MANAHANA, *v. a.* to stop, to prevent, to hinder.

SAIKIA, *s.* the act of dipping a vessel in the water to be filled ; *ad.* dipped, soaked, wetted.

MANAIKIA, *v. a.* to dip, to plunge in the water, to wet, to soak.

SAKAMBINA, *s.* the act of embracing, caressing, folding in the arms ; *ad.* caressed, embraced.

MANAKAMBINA, *v. a.* to embrace, to caress.

SAKELIKIA, *s.* the act of carrying any thing under the armpit ; *ad.* carried under the armpit.

MANAKELIKIA, *v. a.* to carry under the armpit.

SAKOBONA, *s.* the act of covering, or concealing any thing ; *ad.* covered, concealed, hidden.

MANAKOBONA, *v. a.* to cover, to hide, to conceal.

SAMAKA, *s.* the act of separating, as branches from a tree ; *ad.* separated, disunited, dislocated.

MANAMAKA, *v. a.* to separate, to sever, to rive, to abuse a thing by handling it roughly.

SAMPANA, *s.* separation, a branch, or branches ; *ad.* branching, branched, separated.

MANAMPANA, *v. a.* to produce branches, to divide into branches, to separate.

SAMPONA, *s.* a new thing, a specimen of any new article, deformity ; *ad.* maimed, deformed, defective, imperfect ; hindered, prevented.

MANAMPONA, *v. a.* to hinder, to prevent.

SANATRY, *s.* the name of a tree used as a medicine,

ROOT.

ENGLISH.

potsherd with white, red and black streaks, a charm.

MANANATRY, *v. a.* to carry the charm *sanatry* to the place where the disease commenced.

SANDA, *s.* *agio*, a premium given for whole dollars in exchange of cut money. The *agio* varies from five to fifteen per cent.

MANANDA, *v. a.* to charge or demand an *agio* for whole dollars, to pay the *agio* required.

SANDOKA, *s.* imposition, fraudulence, false name, forgery ; *ad.* imposed upon.

MANANDOKA, *v. a.* to assume a false name, to impose upon, to defraud, to commit forgery.

SANDRATRA, *s.* exaltation, elevation to power, or dignity ; *ad.* exalted, elevated.

MANANDRATRA, *v. a.* to exalt, to elevate, to raise to power, or dignity.

SANTATRA, *s.* commencement of works, the laying of a foundation stone, the bringing of the first fruits, first work, first fruit ; *fig.* an earnest.

MANANTATRA, *v. a.* to commence a thing, to bring the first fruits, to see a place ; *fig.* to taste, try, to examine, to give an earnest.

SARA, *s.* fare of a canoe, pirogue, boat, or a ship's freight.

MANARA, *v. a.* to hire a conveyance to cross the water, as a canoe, pirogue, boat, or a ship, to freight a vessel.

Manara, *v. a.* to be cold, chilly, is derived from the root NARA, *s.* cold, chilliness.

ROOT.

ENGLISH.

SAROTRA, *s.* high price, difficulty ; *ad.* dear, costly, difficult, hard ; *fig.* greedy, selfish.

MANASAROTRA, *v. a.* to raise the price, to harden, to make any thing difficult.

SASAKA, *s.* the act of making two equal parts, the half of a thing ; *ad.* half, equal part ; *fig.* open, frank, plain.

MANASAKA, *v. a.* to halve, to divide into two equal parts, to cut any thing in the middle ; *fig.* to be half a fool.

SASA, *s.* the act of washing, a wash ; *ad.* washed, cleaned, cleansed.

MANASA, *v. a.* to wash, to lave ; *fig.* to entertain a person, to give a dinner, to invite to a feast.

SAROMPATRA, *s.* the act of keeping back a part of the truth, concealment.

MANAROMPATRA, *v. a.* to keep back a part of the truth, to hide, to conceal, not to tell the whole truth.

SAZY, *s.* fine, forfeit, mulch, penalty.

MANAZY, *v. a.* to fine, to cause to pay a fine.

SEHO, *s.* the act of coming into sight, appearance, show, manifestation ; *ad.* manifest, seen, appearing.

MANEHO, *s.* to show, to manifest, to demonstrate, to point out,

SARONA, *s.* a cover, covering, a veil ; *ad.* covered, veiled.

MANARONA, *v. a.* to cover, to veil, to hide, to conceal.

ROOT.

ENGLISH.

SASATRA, *s.* the state of being fatigued, weariness, lassitude; *ad.* tired, weary, fatigued.

MANASATRA, *v. a.* to tire, to weary, to fatigue.

SERANA, *s.* a sudden seizure of pain, the act of passing by, a vessel touching at a place; *ad.* touched slightly in passing by, touched a place as a ship passing by.

MANERANA, *v. a.* to touch a person in passing by, to touch at a place, to turn to a port in passing by.

SESY, *s.* name of a musical instrument, the act of dwindling away, *fig.* transportation, banishment; *ad.* expatriated, banished.

MANESY, *v. a.* to expatriate, to transport, to banish.

SESIKIA, *s.* the act of pushing in, or forcing in; *ad.* pushed in, forced in.

MANESIKIA, *v. a.* to push in, to force in, to push by force, to propel.

SETRA, *s.* obstruction, hinderance, impediment; *ad.* impeded, obstructed, hindered.

MANETRA, *v. a.* to face all oppositions, to surmount difficulties, to attack.

SETRY, *s.* an answer, a reply, money added in dividing, or weighing money to make it equal; *ad.* added to, equalizing.

MANETRY, *v. a.* to add money to make it equal, to equalize, to rectify.

Manetry, *v. a.* to humble, to degrade, to humiliate, is derived from **ETRY**, humiliation, degradation.

SETROKA, *s.* smoke, fumes.

ROOT.

ENGLISH.

MANETROKA, *v. a.* to smoke, to fume, to produce smoke, to fumigate.

SIA, *s.* the act of going out of the way, turning out of the right path.

MANIA, *v. n.* to go out of the way, to turn aside, to err, to go wrong.

SIASIA, *ad.* wandering, going astray, wandered.

MINIASIA, *v. a.* to wander, to lose the way, to go often out of the way, to err often.

SIKINA, *s.* a girdle, the act of girding ; *ad.* girded, put around the waist.

MANIKINA, *v. a.* to gird, to encompass, to encircle.

SILAKA, *s.* the act of peeling off, or of taking off the bark of a tree ; *ad.* peeled, barked, skinned.

MANILAKA, *v. a.* to peel off, to take off the bark of a tree, to flay, to skin.

SIMAKA, *s.* a splinter, a chip ; *ad.* splintered, defaced.

MANIMAKA, *v. a.* to splint, to chip off, to pare off.

SIMBA, *s.* the act of spoiling any thing, spoliation ; *ad.* spoiled, destroyed, injured.

MANIMBA, *v. a.* to spoil, to stain, to deface, to injure, to destroy.

SINDA, *s.* the act of moving a thing out of its place ; *ad.* removed, taken out of its place.

MANINDA, *v. a.* to misplace, to remove out of its place ; *fig.* to fail, to miss.

SINGOTRA, *s.* entanglement, the act of entangling with cords or ropes ; *ad.* entangled, bound, fettered.

ROOT.

ENGLISH.

MANINGOTRA, *v. a.* to entangle, to fetter with cords, or ropes, to seize, to bind, to catch.

SINTA, *s.* a pain in any part of the body arising from over fatigue.

MANINTA, *v. a.* to feel shooting pains by over fatigue.

SINTAKA, *s.* the act of leaving one's husband and of going to another man, unchastity, lewdness, incontinence.

MANINTAKA, *v. a.* to seduce another man's wife, to commit adultery.

SISA, *s.* residue, remainder, remnant.

MANISA, *v. a.* to leave a residue, to leave some; *Manisa*, to count, to reckon, is derived from ISA, a number, a reckoning, counting.

SISIKIA, *s.* the act of pushing forward; *ad.* encouraged to go, bribed.

MANISIKIA, *v. a.* to push on, to force, to encourage, to bribe, to fee.

SITRAKA, *s.* the act of acknowledging a favor; *ad.* pleased, acceptable, grateful, thankful.

SITRA-PO, *s.* from SITRAKA, and FO, heart, pleasure, will, gratification.

MANKASITRAKA, *v. a.* to thank, to express satisfaction with what was done, to be pleased.

SITRIKIA, *s.* the act of diving in the water, immersion, plunging; *ad.* made to dive, plunged, immersed, dipped.

MANITRIKIA, *v. a.* to plunge, to immerse, to dip, to cause to dive.

ROOT.

ENGLISH.

SOFINA, *s.* ear.

MANOFINA, *v. a.* to seize by the ears, to take hold of the ears, to pull by the ears.

SOKA, *s.* black silk; *ad.* soaked.

MANOKA, *v. a.* to dye black.

SOKANA, *s.* separation, retirement; *ad.* separated, apart, retired.

MANOKANA, *v. a.* to cause to retire, to make a separation, to place in another place.

Manokana, to set apart, to consecrate is derived from TOKANA, being alone, apart.

SOKATRA, *s.* the act of opening; *ad.* opened, uncovered.

MANOKOTRA, *v. a.* to open, to uncover.

SOLATRA, *s.* rock, slate, shooting at; *ad.* shot at; *fig.* touched, grazed by a knife.

MANOLATRA, *v. a.* to shoot at.

SOLO, *s.* substitution, the act of placing a person, or thing in the room of another, a substitute.

MANOLO, *v. a.* to substitute, to place in the room or stead of another.

SOLOKY, *s.* imposition, fraud, deceit.

MANOLOKY, *v. a.* to impose upon, to defraud, to cheat.

SOMBA, *s.* spoliation, see SIMBA.

MANOMBA, *v. a.* to spoil, to injure, to mar.

SOMBINA, *s.* crumb, or crumbs, bits; *ad.* chipped, mutilated, broken.

SOMBIN'AINA, *s.* crumb of life; *fig.* a beloved child, darling, beloved.

ROOT.

ENGLISH.

MANOMBINA, *v. a.* to make crumbs, to chip, to mutilate.

SOMINDA, *s.* decapitation, beheading; *ad.* decapitated, beheaded.

MANOMINDA, *v. a.* to behead, to decapitate.

SOMPATRA, *ad.* churlish, selfish, ill-natured.

MANOMPATRA, *v. a.* to make one's self disagreeable, to show a bad temper, to become churlish.

SOMPIRANA, *ad.* oblique, sloping, turning sideways.

MANOMPIRANA, *v. n.* to slope, to turn on one side, to go on the side of a hill.

SONDROTRA, *s.* exaltation, elevation, the act of elevating to honour, see SANDRATRA; *ad.* exalted, lifted up, elevated.

MANONDROTRA, *v. a.* to raise up, exalt, to elevate to honour.

SONGA, *s.* the upper lip turned upwards; *ad.* uncovered, making naked.

MANONGA, *v. a.* to uncover, to strip, to take away one's clothes.

SONGONA, *s.* the act of raising a thing higher.

SONGONA-BAROTRA, *s.* the act of offering a higher price, a higher price.

MANOM-BAROTRA, *v. a.* to offer a higher price, to raise the price of any thing.

SORATRA, *s.* writing, or a thing written, colours, marks; *ad.* coloured, written, marked.

MANORATRA, *v. a.* to write, to colour, to mark, to arrange silk threads for weaving.

ROOT.

ENGLISH.

SORITRA, *s.* an engraving, sculpture ; *ad.* engraved, sculptured.

MANORITRA, *v. a.* to engrave, to sculpture, to mark out.

SOSOKA, *s.* the act of adding a thing to another, appendage ; *ad.* appended.

MANOSOKA, *v. a.* to add, to append, to adjoin.

SOSOTRA, *s.* the state of being vexed, or annoyed ; *ad.* annoyed, angry, displeased.

MANOSOTRA, *v. a.* to vex, to annoy, to provoke, to anger, to tease.

Manosotra, *v. a.* to anoint, is derived from HOSOTRA, unction.

WHEN T, is the first radical letter, it is rejected by transitive verbs ; as

TABOROAKA, *s.* the act of penetrating through a hole ; *ad.* bored through, pierced through.

MANABOROAKA, *v. a.* to bore, to pierce, to thrust through, to make a hole.

TADY, *s.* a cord, a rope, search, a thing sought, the act of seeking ; *mitady*, to seek.

MANADY, *v. a.* to twist, to cord, to make a cord, or rope.

TAFY, *s.* wearing apparel, clothes, covering, garments ; *ad.* clothed, covered, dressed.

MANAFY, *v. a.* to clothe, to dress, to cover.

TAFIKIA, *s.* war, expedition, invasion.

MANAFIKIA, *v. a.* to go to war, to make war, to send an expedition, to invade.

ROOT.

ENGLISH.

TAFINTOHINA, *s.* the act of stumbling; *ad.* stumbled, offended.

MANAFINTOHINA, *v. a.* to cause to stumble, to trip, to offend. *Mahatafintohina*, to offend.

TAFO, *s.* roof, thatch, covering; *ad.* thatched, covered.

TAFON-TRANO, *s.* roof of a house.

TAFON-KENA, *s.* a bullock hump.

MANAFO, *v. a.* to thatch, to cover.

TAHA, *s.* money, or presents given by the husband to the first wife, for giving her consent to him, to take a second wife; a fine for libel, or false accusation.

MANAHA, *v. a.* to give property to the first wife for her consent to take another wife in addition to her; to fine for libel, or false accusation.

TAINGINA, *s.* riding, the act of mounting, raising any thing up; *ad.* mounted on, riding.

MANAINGINA, *v. a.* to raise up, to cause to ride, to place on the back of a horse.

TAITRA, *s.* an agitation of mind; *ad.* startling, shocked, moved.

MANAITRA, *v. a.* to startle, to stir, to start, to purge, to have frequent motions.

TAITAITRA, *ad.* startling often.

MANAITAITRA, *v. a.* to startle often, to purge often.

TAKALO, *s.* barter, exchange.

MANAKALO, *v. a.* to barter, to exchange.

TAKATRA, *s.* the act of reaching to a thing, the name of a bird; *ad.* reached to, extended to.

ROOT.

ENGLISH.

- MANAKATRA, *v. a.* to reach, to extend to, to attain to.
- TAKONA, *s.* out of sight, the state of being out of sight, obstructing the sight; *ad.* concealed, hidden by any thing.
- MANAKONA, *v. a.* to hide a thing by standing between the spectator and the object, as a house, a tree, or mountain hinders one from seeing another object.
- TAMANA, *ad.* accustomed, acquainted, habituated.
- MANAMANA, *v. a.* to accustom, to habituate, to familiarize.
- TAMBATRA, *s.* a heap, collection of any thing, total amount.
- MANAMBATRA, *v. a.* to heap together, to add together, to join, or unite together, to totalize.
- TAMBY, *s.* wages, reward, remuneration,
- MANAMBY, *v. a.* to hire, to engage for wages.
- TAMBITAMBY, *s.* a bribe, wheedling, coaxing.
- MANAMBITAMBY, *v. a.* to bribe, to wheedle, to coax, to caress.
- TAMI-TRANO, *s.* a burglary, a house breaking.
- MANAMI-TRANO, *v. a.* to rob a house by night, to break into a house with intent to rob.
- TAMPINA, *s.* the act of covering or stopping a hole; *ad.* covered, stopped.
- MANAMPINA, *v. a.* to cover a hole, to stop, to cork, to fill up, to hinder.
- TAMPOKA, *s.* suddenness; *ad.* sudden, unexpected; *fig.* cooled by adding cold water.

ROOT.

ENGLISH.

MANAMPOKA, *v. n.* to come upon one unawares, unexpectedly, suddenly.

TAMPONA, *s.* } the top of any thing, " the
TAMPON-DONNA, *s.* } crown of the head.

MANAMPOKA, *v. a.* to reach the top, to stand on the top, to place one's self on the top.

Manampona, v. a. to hinder, to prevent, is derived from TSAMPONA, *s.* prevention, hinderance.

TANDINDONA, *s.* shade, umbrage, shadow.

MANANDINDONA, *v. a.* to shade, to shadow.

TANDRA, *s.* tongs, pincers, a mole on the skin, property set apart for a child before he is born.

MANANDRA, *v. a.* to take hold of with pliers, pincers, or tongs, to have moles on the skin, to set apart property for a child before he is born.

TANDRY, *s.* the act of observing, observation ;
ad. observed, noticed, impeached, charged.

MITANDRINA, *v. a.* to observe, to notice, to attend to, to guard, to watch.

MANANDRY, *v. a.* to impeach, to accuse, to charge.

TANDRIFY, *ad.* opposite to, capable of, able to do, proper, right to do.

TANGY, *s.* the hire of a harlot, a harlot's wages.

MANANGY, *v. a.* to hire a harlot.

TANTERAKA, *s.* the act of accomplishing any thing ; *ad.* accomplished, fulfilled, finished, completed.

MANANTERAKA, *v. a.* } to accomplish, to fulfil, to
MAHATANTERAKA, *v. a.* } finish, to complete.

ROOT.

ENGLISH.

TANTY, *s.* a basket, a small mat basket to carry meat, endurance; *ad.* enduring, sustained, falling in the way, intercepted.

MANANTY, *v. a.* to present the hand to receive any thing, to hold out any thing in the hand as receiver, to sustain, to endure.

TAPAKA, *s.* the act of breaking, or snapping any thing, a piece cut off; *fig.* the act of governing, or ruling, or managing; *ad.* broken, snapped, governed, managed.

MANAPAKA, *v. a.* to break, to snap; *fig.* to rule, to govern, to manage.

TAPITRA, *s.* end of any thing, completion, exhaustion; *ad.* ended, completed, expended.

MANAPITRA, *v. a.* to end, to finish, to complete.

TARANAKA, *s.* generation, posterity; *ad.* hereditary, entailed.

MANARANAKA, *v. a.* to produce the same species, to inherit the same disposition, or maladies.

TATAKA, *s.* the act of breaking open as a bank, letting out water, sewing getting loose.

MANATAKA, *v. a.* to unstitch, to loose, to open, to let out water by breaking a bank, to break a bank by an overflow of water.

TAVONA, *s.* the act of besmearing, unction; *ad.* bedaubed, besmeared, anointed.

MANAVONA, *v. a.* to besmear, to bedaub.

TEBAKA, *s.* contempt, contemptuousness; *ad.* contemned, despised, slighted.

ROOT.

ENGLISH.

MANEBAKA, *v. a.* to condemn, to slight, to despise.

TEFY, *s.* the act of working in iron or clay ; *ad.* formed, modelled, forged, malleated.

MANEFY, *v. a.* to malleate, to forge, to work in iron, to make earthen vessels ; *fig.* to arrange, to rectify.

TEMITRA, *s.* tapestry, a house, or room embellished with mats, paper, or cloth ; *ad.* covered, or embellished with mats, paper, or cloth.

MANEMITRA, *v. a.* to mat, to paper a house, or room.

TENATENA, *s.* half way, the middle of any thing, centre ; *ad.* intervened, coming to the middle point, or half way.

MANENATENA, *s.* to reach the centre, to reach half the length of any thing.

TENDA, *s.* neck.

MANENDA, *s.* to seize a person by the neck.

Manenda, *v. a.* to strangle, is derived from KENDA, strangling.

TENDRY, *s.* appointment, order, direction ; *ad.* appointed, ordered, arranged.

MANENDRY, *v. a.* to appoint, to order, to direct.

TENDRO, *s.* top, peak, beacon, summit.

MANENDRO, *v. a.* to touch the top, or the summit, to touch with the point, or end of any thing.

TENITRA, *s.* despicableness, vileness ; *ad.* despicable, contemptible, vile, mean, despised.

MANENITRA, *v. a.* to despise, to treat with contempt.

TENONA, *s.* warpt, a thing woven ; *ad.* woven, weft.

MANENONA, *v. a.* to weave.

ROOT.

ENGLISH.

Manenona, *v. a.* to sound, to make a noise, or to crow as a cock, is derived from NENO, sound, noise.

TENTINA, *s.* a stain, spot, or spots ; *ad.* marked with spots ; *fig.* filled up, stopped up.

MANENTINA, *v. a.* to spot, to taint, to mark with spots ; *fig.* to fill up, to stop up.

TERY, *s.* pressure, milking, compression ; *fig.* constraint, compulsion ; *ad.* pressed, compressed, milked ; *fig.* constrained, compelled.

MANERY, *v. a.* to press, to compress, to urge.

TETIKIA, *s.* ornamental marks cut in the skin ; *fig.* consultation.

MANETIKIA, *v. a.* to cut ornamental marks in the skin ; *fig.* to consult.

MANETITETIKIA, *v. a.* to cut in pieces.

TEVATEVA, *s.* disrespect, disregard, the act of lowering a person, degradation ; *ad.* disregarded, lowered, degraded.

MANEVATEVA, *v. a.* to disregard, to degrade, to despise.

TEVIKIA, *s.* stitches, spasms, cramp, a hole bored through the lobe of the ear ; *ad.* pierced, bored through.

MANEVIKIA, *v. a.* to have stitches, spasms, or a cramp, to pierce, to bore, to prick.

TIA, *v. a.* to love, to esteem.

MANKATIA, *v. a.* to love, MIFANKATIA, *v. a.* to love one another, to love reciprocally.

ROOT.

ENGLISH.

TIFITRA, *s.* shooting, firing a gun; *ad.* shot, fired at.

MANIFITRA, *v. a.* to shoot, to fire; MITIFITRĪ, to shoot.

TO, *s.* truth, verity, reality.

MANKATO, *v. a.* to obey, to follow the truth.

TODY, *s.* retaliation, retribution; *ad.* retaliated, requited.

MANODY, *v. a.* to retaliate, to requite; *v. n.* to become requited, to return upon him.

TOHY, *s.* junction, a joint, a knot; *ad.* joined, tied.

MANOHY, *v. a.* to join, to tie.

TOHITRA, *s.* opposition, contradiction; *ad.* opposed, contradicted, spoken against.

MANOHITRA, *v. a.* to oppose, to resist, to contradict, to speak against.

TOKANA, *s.* individual, individuality, single one; *ad.* single, only one, placed apart; *fig.* set apart, consecrated.

MANOKANA, *v. a.* to individualize, to set apart; *fig.* to consecrate.

TOKO, *s.* a trivet, a company, a band, a chapter, section.

MANOKO, *v. a.* to divide into companies, or sections, to make separate lots, or sections.

TOLAKA, *s.* the name of a small fish; *ad.* prevented by some supernatural power, produced by the influence of witchcraft.

ROOT.

ENGLISH.

MANOLAKA, *v. a.* to hinder, to blame another, to prevent one to prove his innocence by the ordeal, through the influence of witchcraft.

Manolaka, v. a. to tame, is derived from FOLAKA, *s.* the act of taming.

TOLOTRA, *s.* a small piece of bamboo used as a reel ; *fig.* a present, a presentation, an exhibition ; *ad.* presented, given.

MANOLOTRA, *v. a.* to give, to present, to present with the hand.

Manolotra, v. a. to stick to, to cleave to, is derived from OLOTRA, *s.* nearness.

TOMBO, *s.* growth, gain, increase, profit ; *ad.* increased, grown, profits gained.

MANATOMBO *v. a.* to exceed, to surpass.

MANOMBO, *v. a.* to gain, to profit, to prosper, to succeed.

Manombo, v. a. to nail, is derived from HOMBO, *s.* nail.

TOMPO, *s.* lord, master, owner, proprietor.

MANOMPO, *v. a.* to serve, to minister.

TONDRAKA, *s.* flood, an overflowing of rivers, or brooks ; *fig.* cattle trespassing, or breaking into another's field, or plantation.

MANONDRAKA, *v. a.* to flood, to overflow, to pour water on, to moisten food with gravy, or broth ; *fig.* to break through fences.

TONDRO, *s.* an index, finger, pointer ; *ad.* pointed with the finger.

ROOT.

ENGLISH.

MANONDRO, *v. a.* to point with the finger.

TONDRO-MASO, *s.* a confronting, dishonour, disgrace.

MANONDRO-MASO, *v. a.* to confront, to bring face to face, to oppose, to shame.

TONGILANA, *s.* a leaning to one side ; *ad.* leaned to one side.

MANONGILANA, *v. a.* to incline, to make to lean to one side, to incline sideways.

TONY, *ad.* calm, serene, quiet, calmed, pacified.

MANONY, *v. a.* to calm, to pacify, to appease.

TONITONY, *s.* the mode of washing clothes by pressing and beating on stones ; *ad.* beaten, pressed.

MANONITONY, *v. a.* to beat, to press, to wash clothes by pressing and beating them on stones ; *fig.* to beat, to pommel.

TONONA, *s.* a knot, joint ; *fig.* utterance, dictation, declaration ; *ad.* uttered, dictated, mentioned.

MANONONA, *v. a.* to knot, to tie ; *fig.* to utter, to dictate, to mention.

TONTOLO, *s.* the whole, all things, universe ; *ad.* whole, all, total.

MANONTOLO, *v. a.* to embrace all, to have all, to possess all.

TONTONA, *s.* refuse, dregs ; *ad.* cleared of the refuse, or of the dregs.

MANONTONA, *v. a.* to clear out the refuse, to shake in a sieve, or basket.

TOPY, *s.* the act of sprinkling with water.

ROOT.

ENGLISH.

MANOPY, *v. a.* to sprinkle, to bespatter any liquid ;
fig. to cast the eye upon any thing, to turn the eye
 to any object.

TORAKA, *s.* the act of throwing stones ; *ad.*
 struck with a stone, or any thing thrown.

MANORAKA, *v. a.* to throw, to cast, to pelt, to
 stone.

TORANA, *s.* the act of falling into fits, a fainting ;
ad. faint, fallen into a fit.

MANORANA, *v. a.* to cause fits, to produce faintings,
 faintness, or langour.

TORO, *s.* index, pointing out a thing ; *fig.* a bruise ;
ad. pointed out, shown ; *fig.* bruised.

MANORO, *v. a.* to point out ; *fig.* to bruise.

Manoro, *v. a.* to burn, is derived from *oro*, *s.* the
 act of burning.

TOROTORO, *s.* a bruise, or bruises, contrition ; *ad.*
 bruised, broken, contrite.

MANOROTORO, *v. a.* to bruise, to break any thing
 brittle in pieces, *fig.* to produce contrition.

TOSIKIA, *s.* a push, a thrust, the act of pushing ;
ad. pushed, thrust.

MANOSIKIA, *v. a.* to push, to thrust ; *fig.* to urge, to
 encourage.

TOTO, *s.* the act of pounding ; *ad.* pounded, bruised,
 pushed with the horns, butted.

MANOTO, *v. a.* to pound, to bruise, to butt, to push
 with the horns.

ROOT.

ENGLISH.

TOTOTRA, *s.* the act of filling up a hole, or cavity ;
ad. filled up, covered.

MANOTOTRA, *v. a.* to fill up, to cover with earth,
 stones, or rubbish, a hole or cavity.

TOVANA, *s.* an appendage, an augmentation, an ad-
 dition ; *ad.* appended, added to, augmented.

MANOVANA, *v. a.* to add to, to append, to add to the
 length of any thing.

TOVANTOVANA, *s.* at random, a guess work.

MANOVANTOVANA, *v. a.* to guess, to act at ran-
 dom.

TOVO, *s.* a drawing of water, the act of drawing
 water with a vessel plunged in the water.

MANOVO, *v. a.* to draw water.

TRAINGIO, *s.* the act of houghing, hamstringing ;
ad. hamstrung, houghed.

MANATRAINGIO, *v. a.* to hough, to hamstring.

TRETRIKIA, *ad.* happy, fortunate, comfortable.

MANETRIKIA, *v. a.* to make happy and comfortable,
 to make one's self happy.

TRIATRA, *s.* the act of tearing, a thing torn, as
 cloth, or papers ; *ad.* torn.

MANDRIATRA, *v. a.* to tear, to rip, to rend.

TROTRAKA, *s.* the state of being fatigued, tired,
 weary ; *ad.* tired, fatigued.

MANATROTRAKA, *Mahatrotraka, v. a.* to tire, to fatigue.

TSAINGIOKA, *s.* an aptitude, or a habit of touching
 with the finger, light fingered.

MANAINGIOKA, *v. a.* to finger, to snap.

ROOT.

ENGLISH.

T'SANGANA, *s.* a figure, shape, a pillar, any thing set up erect ; *ad.* raised, erected, set up.

MANANGANA, *v. a.* to raise up, to erect, to build.

TSATOKA, *s.* the act of fixing any thing fast in any place ; *ad.* fixed, stuck fast ; *fig.* an appointment, a time appointed.

MANATOKA, *v. a.* to fix, to stick.

TSENTSINA, *s.* a cork, a plug ; *ad.* corked, plugged.

MANENTSINA, *v. a.* to cork, to plug, to check.

TSILO, *s.* thorns, any prickly things ; *ad.* pricked, pierced with thorns.

MANILO, *v. a.* to prick, to pierce with thorns, to be pricked with thorns.

TSIMINA, *s.* rushes arranged, and prepared for thatching a house ; *ad.* rushes prepared for thatching.

MANIMINA, *v. a.* to arrange and prepare rushes for a thatch.

TSINDRY, *s.* the act of pressing, impression ; *ad.* pressed, squeezed.

MANINDRY, *v. a.* to press, to squeeze ; *fig.* to assist.

TSINDRIKA, *s.* a particular mode of thatching.

MANINDRIKA, *v. a.* to thatch.

TSINDRONA, *s.* the act of pricking, or piercing with a sharp point ; *ad.* pricked, pierced.

MANINDRONA, *v. a.* to pierce, to prick, to goad.

TSINY, *s.* blame, fault, censure, imperfection.

MANINY, *v. a.* to blame, to censure.

TSIPAKA, *s.* a kick, kicking ; *ad.* kicked.

MANIPAKA *v. a.* to kick.

ROOT.

ENGLISH.

TSIPY, *s.* the act of throwing, or casting away ;
ad. thrown, cast away.

MANIPY, *v. a.* to throw away, to cast away.

TSOBOKA, *s.* the state of being drenched, soaked ;
ad. drenched, soaked, dipped, plunged, accidental,
 unexpected ; *fig.* deluged.

MANOBOKA, *v. a.* to drench ; *fig.* to deluge, to entice,
 to impose upon.

TSOFA, *s.* a saw, a file.

MANOFA, *v. a.* to saw, to file.

WHEN V, is the first radical letter, it is rejected by
 transitive verbs ; as

VAHA, *s.* the act of loosing any thing, relaxation,
 slacking ; *ad.* loosened, slackened, untied.

MAMAHA, *v. a.* to untie, to loosen, to slacken, to
 unbind.

VAHAVAHA, *s.* an announcement before hand, a pre-
 vious declaration ; *ad.* declared previously, foretold.

MAMAHAVAHA, *v. a.* to declare previously, to tell
 before hand.

VAHOAKA, *s.* the people, subjects, the inhabitants.

MAMAHOAKA, *v. a.* to borrow the people of a district
 to work on a particular occasion, to ask the assis-
 tance of the people to do any work.

VAHOTRA, *ad.* confounded, perplexed, benumbed ;
fig. bound, fettered.

MAMAHOTRA, *v. a.* to perplex, to confound ; *fig.* to
 bind, to fetter, to tie.

VAINGIA, *s.*
 VAINGIAVAINGIA, *s.* } a lump, mass.

MAMAINGIAVAINGIA, *v. a.* to produce lumps, to raise up lumps, to carry in a mass, or in lumps.

VAKY, *s.* the act of breaking any thing brittle ; *fig.* reading ; *ad.* broken, smashed as an earthen vessel ; *fig.* read, perused, passed through.

MAMAKY, *v. a.* to break, to smash ; *fig.* to read, to peruse, to go through, or to pass through.

VAKI-LOHA, *s.* the act of breaking the clods of the rice ground.

MAMAKI-LOHA, *v. a.* to break the clods of the rice ground.

VAKI-SERANA, *s.* a commencement, a beginning.

MAMAKI-SERANA, *v. a.* to begin, to commence.

VAKI-TRATRA, *s.* being a burden to a person ; *ad.* burdensome, troublesome.

MAMAKI-TRATRA, *v. a.* to give trouble, to annoy, to be troublesome, or burdensome to any one.

VALA, *s.* a small bank raised as a border round a piece of rice ground, wooden fence, partition, separation, a fold, a pen ; *ad.* enclosed, fenced.

MAMALA, *v. a.* to make a fence, or partition.

VALY, *s.* an answer, reply, response ; *ad.* answered, responded, replied.

MAMALY, *v. a.* to answer, to respond, to reply.

VANGY, *s.* visit, visitation, prominent teeth.

MAMANGY, *v. a.* to visit, to enquire after a person's welfare either by word of mouth, or by a letter.

VANGO, *s.* the act of beating ; *ad.* beaten, struck.

ROOT.

ENGLISH.

MAMANGO, *v. a.* to beat, to strike.

VANKONA, *s.* a plane.

MAMANKONA, *v. a.* to plane, to make smooth, to work with a plane.

VANTANA, *ad.* frank, open, candid, undisguised.

MAMANTANA, *v. a.* to have a particular place to go to, to accustom, or to habituate one's self to a place.

VARINA, *s.* the act of throwing over a steep place, precipitation ; *ad.* precipitated over a rock.

MAMARINA, *v. a.* to throw over precipices, or a steep place, to precipitate over a rock.

VATSY, *s.* victuals, provisions for a journey ; *ad.* provided with food, or money to buy food for a journey.

MAMATSY, *v. a.* to give provisions, to provide food, or to give money to buy food.

VAVA, *s.* mouth ; VAVANA, *ad.* loquacious, talkative, abusive language.

MAMAVA, *v. a.* to open the mouth, to open.

VAZANA, *s.* the double teeth ; VAZAN-TANY, *s.* the ends of the earth, boundaries of a country.

MAMAZANA, *v. a.* to strike with a spade, to open, to sever.

VELA, *s.* offals, residue, dung, any thing left ; *ad.* left, forgiven, pardoned.

MAMELA, *v. a.* to leave, to permit, to allow ; *fig.* to forgive, to pardon, to remit sins.

VELATRA, *s.* the act of spreading, or of opening, expansion ; *ad.* spread, opened.

ROOT.

ENGLISH.

MAMELATRA, *v. a.* to open, to spread, to expand.

VELY, *s.* the act of beating, or striking, thrashing ;
ad. beaten, thrashed, malleated.

MAMELY, *v. a.* to beat, to strike, to thrash, to malleate.

VELONA, *ad.* living, alive.

MAMELONA, *v. a.* to revive, to quicken, to sustain, to maintain life, to support life as with food.

VENDRY, *s.* } wandering thoughts, wild
 VENDRIVENDRY, *s.* } notions, silliness ; *ad.* bewildered, lost in thought.

MAMENDRIVENDRY, *v. n.* to have foolish thoughts, to bewilder, to wander in thought.

VERAKA, *s.* the act of opening as packages, or bundles, getting loose, earth opening, or cracking ;
ad. opened, got loose.

MAMERAKA, *v. a.* to open, to untie, to loosen ; *fig.* to disclose, to explain, to open one's mind.

VERY, *s.* the state of being lost and reduced to slavery ; *ad.* reduced to slavery, lost, not found.

MAMERY, *v. a.* to lose any thing, to forfeit one's liberty, to reduce to slavery, to make one a slave.

VERINA, *s.* a return, the act of going back ; *ad.* returned, sent back.

MAMERINA, *v. a.* to return, to send back.

VETA, *s.* } obscenity, abomination ; *ad.* ob-
 VETATEVA, *s.* } scene, abominable, detestable.

MAMETAVETA, *v. a.* to vilify, to abuse, to defame, to use obscene language.

ROOT.

ENGLISH.

VEZATRA, *s.* weight, the act of opening (in a vulgar sense), uncovering.

MAVEZATRA, *ad.* heavy, weighty, burdensome.

MAMEZATRA, *v. a.* to press heavily, to make any thing weighty or heavy, to open, to disclose, to uncover.

VEZAVEZA, *ad.* open, exposed.

MAMEZAVEZA, *v. a.* to open, to expose.

VILY, *s.* the act of going out of the way, a deviation, a turning out of the way; *ad.* gone out of the way, erred, deviated.

MAMILY, *v. a.* to turn a person out of his right course, to lead one astray, to cause one to err.

VILINA, *s.* hem, border, edge.

MAMILINA, *v. a.* to hem, to make a border.

VINANY, *s.* a prophecy, prediction; *ad.* foretold, guessed, surmised.

MAMINANY, *v. a.* to prophesy, to predict, to foretell, to guess, to conjecture.

VINGY, *s.* } the act of carrying any thing
 VINGIVINGY, *s.* } between the fingers; *ad.* carried; *fig.* abuse, contempt.

MAMINGY, *v. a.* } to carry any thing between
 MAMINGIVINGY, *v. a.* } the fingers; *fig.* to slight a person, to despise, to abuse.

VINTSITRA, *s.* the act of sucking; *ad.* sucked.

MAMINTSITRA, *v. a.* to suck.

VIRAVIRA, *s.* the act of tearing like a dog, or a lion; *ad.* torn, pulled in pieces.

MAMIRAVIRA, *v. a.* to tear in pieces.

ROOT.

ENGLISH.

- VITA, *s.* the act of finishing, or completing any thing ; *ad.* done, finished, completed.
- MAMITA, *v. a.* to finish, to complete.
- VITRANA, *s.* a seam ; *ad.* a border made, or a seam made.
- MAMITRANA, *v. a.* to make a seam, to sew, or to weave a border to a cloth.
- VOA, *s.* kidneys, seed, fruit ; *ad.* struck, shot, wounded ; *v.* *Mahavao*, to hit, to strike.
- MAMOA, *v. a.* to yield seed, to bear fruit.
- VOA-FADY, *s.* a desecration ; *ad.* spoiled, injured, stained.
- MAMOA-FADY, *v. a.* to desecrate, to spoil, to injure, to stain.
- VOAKA, *s.* the act of going out ; *ad.* gone out, sent out.
- MAMOAKA, *v. a.* to send out, to compel to go out ; *fig.* to explain, to disclose.
- VOANJO, *s.* the act of returning to a former residence.
- MAMOANJO, *v. a.* to send, or to order to return to a former residence.
- VOIVAVA, *s.* a fine decided by the ordeal to be paid by the accuser to the accused.
- MAMOIVAVA, *v. a.* to pay a fine for false accusation.
- VOKY, *s.* the state of being satiated ; *ad.* filled, satiated, satisfied as to food ; *fig.* satiated with tales or stories, accusations of a person.

ROOT.

ENGLISH.

MAMOKY, *v. a.* to satiate, to satisfy with food ; *fig.* to make many accusations against a person, to encourage opposition.

VOKOKA, *s.* a hump, a crooked back.

MAMOKOKA, *v. n.* to have a hump on the back, to be deformed.

VALOVOLA, *s.* a ball of cooked rice.

MAMOLAVOLA, *v. a.* to make a ball of cooked rice ; *fig.* to fondle, to foster.

VONY, *s.* blossoms, flowers.

MAMONY, *v. n.* to blossom.

VONJY, *s.* the act of saving, rescuing, delivering, helping ; *ad.* saved, delivered, rescued.

MAMONJY, *v. a.* to save, to deliver, to rescue, to help.

VONKINA, *s.* contractedness ; *ad.* contracted, drawn up.

MAMONKINA, *v. a.* to become contracted, to draw up, to contract.

VONO, *s.* the act of killing ; *ad.* killed, murdered, beaten ; *fig.* effaced, or blotted out as writing.

MAMONO, *v. a.* to kill, to murder, to destroy, to beat ; *fig.* to efface, to destroy a writing.

Mamono, *v. a.* to cover, to swathe, is derived from FONO, the act of swathing.

VONOSOTRY, *s.* the act of testing the quality of the ordeal (tangena), by giving it to a chicken.

MAMONOSOTRY, *v. a.* to try, to test the ordeal by giving it to a chicken.

ROOT.

ENGLISH.

VORY, *s.* the act of collecting together; *ad.* collected, assembled, gathered.

MAMORY, *v. a.* to collect, to gather.

VORIVORY, *ad.* round, globular, circular.

MAMORIVORY, *v. a.* to make any thing round, or circular.

VOROVORO, *s.* entanglement, confusion, disorder.

MAMOROVORO, *v. a.* to entangle, to confuse.

VOSITRA, *s.* a bullock, a castrated animal; *ad.* castrated, gelded.

MAMOSITRA, *v. a.* to castrate, to geld.

VOSOTRA, *s.* }
 VOSOBOSOTRA, *s.* } a joke, a jest.

MAMOSOTRA, *v. a.* }
 MAMOSOBOSOTRA, *v. a.* } to joke, to jest.

VOTSOTRA, *s.* the act of animals casting their young; *ad.* free, ejected, cast.

MAMOTSOTRA, *v. a.* to cast their young; *fig.* to release, to set at liberty.

VOVO, *s.* net, a kind of hand net.

MAMOVO, *v. a.* to fish, to catch fish with a net.

VOVOKA, *s.* dust; *ad.* filled with dust.

MAMOVOKA, *v. a.* to cover with dust, to dust, to make dust.

VOZONA, *s.* neck.

MAMOZONA, *v. a.* to seize a person by the neck; *fig.* to force, to compel.

ROOT.

ENGLISH.

WHEN Z is the first radical letter, it is rejected by transitive verbs ; as,

ZAITRA, *s.* needle work ; *ad.* sewed.

MANJAITRA, *v. a.* to sew.

ZAKA, *s.* ability, capacity, strength ; *ad.* able, strong enough to bear a burden.

MANJAKA, *v. a.* to reign, to rule, to sway a sceptre.

ZEHY, *s.* a span ; *ad.* spanned.

MANJEHY, *v. a.* to span.

ZERA, *s.* the act of falling ; *ad.* fallen, tumbled.

MANJERA, *v. a.* to cause to tumble, to fall.

ZEZIKIA, *s.* dung, manure ; *ad.* dunged, manured.

fig. many, numerous, beaten.

MANJEZIKIA, *v. a.* to produce manure, to dung, to manure, to beat, to strike ; *fig.* to make a great number.

ZINGIA, *s.* a ladle made of horn with a handle, to lade water from the pitcher.

MANJINGIA, *v. a.* to lade water out of the pitcher, or any vessel.

The preceding Roots are made verbal adjectives, by prefixing *voa*, or *tafa* to them ; as *vory*, *s.* collection, a gathering ; *voa vory*, or *tafavory*, collected together.

SECTION II. COMPOUND WORDS.

Compound words are composed of two or more words.

1. A COMPOUND word is formed either by repeating the same word, or by uniting two, or more words together ; as *kely, small, little, kelikely, rather small* ; *Sain'olona, human mind*, from *SAINA, mind*, and *OLONA, man*.

2. The succeeding word, or words in a compound, express the quality of the preceding ; as, *zanakalahy, son, or sons* ; from *ZANAKA, child, offspring*, and *LAHY, male* ; *tànan'ankavanana, right hand* ; from *tànana hand*, and *ANKAVANANA, right* ; *zava-tsarobidy, things dearly bought*, from *ZAVATRA, things*, *SAROTRA, dear, difficult* and *VIDY bought*.

3. When there is an elision of a vowel, it is specified by an apostrophe, and when there is an elision of a syllable, and a substitution of the rejected radical letter in the succeeding word, they are signified by a hyphen ; but neither is used, when the compound word denotes the name of an object which expresses one single idea. *Tànan'olona, human hand*, from *tànana, hand*, and *OLONA, man* ; *zava-tsaro-pantarina, mystery*, from *ZAVATRA, thing*, *SAROTRA, difficult*, and *FANTARINA, known, comprehended* ; *masoandro, sun*, from *MASO, eye*, and *ANDRO, day* ; *vavolombelona, witness*, from *VAVA, mouth*, *OLONA, man*, and *VELONA, living*.

4. A compound word is composed of words either of the same, or different parts of speech, viz.

(1). Of Substantives joined to Substantives, with a pronominal affix ; as, tranon'olona, *a man's house*, from TRANO, *house*, NY *of him*, and OLONA, *man*.

(2). Of Adjectives joined to Substantives ; as, zava-tsara, *a good thing*, from ZAVATRA, *thing*, and TSARA, *good*.

(3). Of Adjectives joined to Adjectives, or Participles ; as, saro-pantarina, *mysterious, difficult of comprehension*, from SAROTRA, *difficult*, FANTARINA, *known, comprehended*.

(4). Of Verbs joined to Verbs ; as, mitsaha-miasa, *to cease working*, from MITSAHATRA, *to cease*, and MIASA, *to work*.

(5). Of Substantives and Adjectives joined to Articles ; as, Itrano, or Ratrano, Itsara, or Ratsara ; the Articles I, and Ra, signify that the words, TRANO, *a house*, and TSARA, *good*, are proper names, or names given to individuals.

(6). Of Adverbs joined to Substantives, and to Adjectives ; as, rava-ela, *long time in ruins* ; from RAVA, *ruins*, ELA, *long time* ; lavitr'indrindra, *very far*, from LAVITRA, *far*, INDRINDRA, *very, exceedingly*.

5. The first Radical letters of words beginning with Z, V, S, R, L, H, and F, are changed into J, B, TS, DR, D, K, and P in the formation of compound words, viz.

(1). Z, is changed into B, as, manan-javatra maro.

izy, *he has many things* ; from MANANA, *to have*, and ZAVATRA, *things*, and MARO, *many*.

(2). V into B, manam-bady, *to have a husband, or wife, to be married* ; from MANANA, *to have*, and VADY, *a husband, wife, or partner*.

(3). S into TS, as, lalan-tsarotra, *a difficult road* ; from lalana, *road*, and SAROTRA, *difficult*.

(4). R into DR, as, manan-draharaha izy, *he has some business* ; from MANANA, *to have*, and RAHARAH, *business*.

(5). L into D, as, lalan-dava, *long way*, from lalana, *way*, and LAVA, *long*.

(6). H into K, as, olon-kafa, *another man* ; from OLONA, *man*, and HAKA, *another*.

(7). F into P, as, saro-pantarina, *mysterious*, from SAROTRA, *difficult*, and FANTARINA, *known*.

SECTION III. THE CLASSIFICATION OF WORDS.

ALL the words of the Malagasy language, have been arranged into ten divisions, or classes, which are commonly called “parts of speech.”—ARTICLES, NOUNS, ADJECTIVES, PRONOUNS, VERBS, ADVERBS, CONJUNCTIONS, PREPOSITIONS, INTERJECTIONS, and REPLETIVES.

Definitions.

1. ARTICLES. The Articles are the three little words, I, RA, and NY.

2. NOUNS. A Noun is the name of any thing, as, amboa, *dog*, trano, *house*, omby, *cattle*.

3. ADJECTIVES. Adjectives tell the kind, or quality of the Noun, as, *lehibe, great.*

4. PRONOUNS. The Pronouns stand instead of Nouns, as, *olona miasa, man works; mamboly hazo izy, he plants trees; manetsa izy, he plants the rice plants. Tandrok'omby, a bullock's horns, ny lohany, his head, ny tongony, his feet.*

5. VERBS. Verbs tell of something being done, as, *manoratra, to write, mandeha, to walk, mihira, to sing.*

6. ADVERBS. The Adverbs tell how things are done; as, *faingiana, quickly, miadanadana, slowly.*

7. CONJUNCTIONS. Conjunctions join Nouns or Sentences together, as, *ny olona, na ny ankizy, men or children; tany sy lanitra, earth and heaven; Mandeha ny olona, ary manidina ny vorona, the people walk, and the birds fly.*

8. PREPOSITIONS. Prepositions stand before Nouns and Pronouns, as, *amy ny varavarana, by the door; amiko, with me.*

9. INTERJECTIONS. The Interjections show surprise, as, *Endry mahagaga izany! Oh it is wonderful.*

10. REPLETIVES. The Repletives enhance the signification of words, as *Ho tahin' Andriamanitra anie hianao, May God bless you. May you be blessed of God.*

SECTION. IV. ARTICLES.

1. AN ARTICLE is a word put before a Noun, to point out the extent of its meaning. There are three

DEFINITE ARTICLES in the Malagasy, I, RA, and NY, and sometimes ilehy and izy.

2. The ARTICLES I, and RA are prefixed to the names of persons, to distinguish them from common terms. The Article I, denotes familiarity, and inferiority, and RA, respect and superiority ; as, Ioana, John, Raioana, *Mr. John*.

3. The ARTICLE I only is prefixed to the proper names of places ; as, Ifenoarivo, the name of a town, Itoamasina, *Tamatave*, Imahavevelona, *Foule Pointe*.

4. The ARTICLE NY, *the*, is applied to Nouns either singular, or plural, and has the same power of defining a thing as *the* in English ; as, *ny vorona izay manidina, the birds that fly ; ny lehilahy izay manoratra, the man that writes ; ny omby izay lafo, the cattle that are sold.*

SECTION V. NOUNS.

A NOUN is the name of whatever exists, or may be supposed to exist.

There are six kinds of Nouns ;—*Proper, Common, Abstract, Collective, Compound, Verbal, or Participial.*

1. PROPER NOUNS. Proper Nouns are the peculiar names of persons, things, and places ; as, i Adama nanome anarana ny biby rehetra, *Adam gave names to all cattle ; Radama nanjaka roa-polo taona. Radama reigned twenty years ; ony lehibe any an-Tsakalava Imania, Imania is a large river in the Sakalava Country.*

2. COMMON NOUNS. Common Nouns denote individuals of a class, or kind; as, biby, *animals*; olona, *human beings*; hazo, *trees*; ahitra, *grass*; but they become PROPER NAMES by prefixing I, or RA to them.

3. ABSTRACT NOUNS. Abstract Nouns are the names of qualities, or properties apart from substances and also of acts, and states, as, fotsy ny taratasy, *the paper is white*; hafotsy, *whiteness*, hafotsiana, *the means or ways of making a thing white*; saina, *mind*, hery, *strength*, teny, *word*. Most of the roots are Abstract Nouns.

4. COLLECTIVE NOUNS. Collective Nouns express in a singular form, a plural idea. Most of the Malagasy Nouns, may be called COLLECTIVE NOUNS, because they represent the collection of *many* particular notions into one comprehensive term without any immediate reference to the individuals included; as, olona, *man*, or *mankind*, omby, *cattle*, biby, *animal*, rano, *water*, tany, *earth*, teny, *word*.

5. COMPOUND NOUNS. Compound Nouns are formed by the union of two, or more words, and by the placing of the Article NY before Adjectives, Pronouns, Verbs, Participles, Adverbs and Prepositions; as, tanim-boly, *a garden, a plantation*; from tany, *earth*, ny, *it*, and voly, *plantation*; ny tsara, *the good*, ny ratsy, *the bad*; ny ahy, *the thing, or things that are mine*; ny mividy, *buyer, or he that buys*; ny amidy, *the thing or things for sale*;

ny ankehitriny, the now, or the present moment ; ny amy ny fanjakana, the things respecting, or concerning the kingdom, the affairs of the kingdom.

6. VERBAL NOUNS. Verbal Nouns are Nouns derived from Verbs, and are formed by changing *m*, into *mp*, and *f* ; as, *manoratra, to write, mpanoratra, writer, fanoratra, mode of writing, fanoratana, things used for writing ; mamono, to kill, mpamono, killer, murderer, famono, mode of killing, famonoana, the place, or things used for killing ; misotro, to drink, mpisotro, drinker, fisotro, mode of drinking, fisotroana, a cup a tumbler, or a thing used for drinking.*

SECTION VI. NUMBER, GENDER, AND CASE.

TO NOUNS belong NUMBER, GENDER, and CASE.

1. NUMBER is the distinction of one from many ; as, *lehilahy iray, a man, lehilahy maro, men.*

2. GENDER is the distinction of sex ; as, *lehilahy, man, vehivavy, woman.*

3. CASE is the relation which one Noun bears to another ; as. *tranon'olona, people's house.*

NUMBER.

MALAGASY NOUNS have three numbers, SINGULAR, DUAL, and PLURAL.

1. SINGULAR. The Singular number is used, when Nouns refer to one person, or thing, and is specified by an Adjective of the Singular number ; as, *omby iray, a bullock, or one bullock, ity trano ity, this house.*

2. DUAL. The Dual number signifies that the Noun denotes two persons, or things ; as,

Mirahalahy	}	two brothers, they are two brothers.
Mpirahalahy		
Mirahavavy	}	two sisters, they are two sisters.
Mpirahavavy		
Anadahy	}	a sister and a brother, they are a sister and a brother.
Mianadahy		
Mpianadahy		
Anabavy	}	a brother and sister, they are a brother and a sister.
Mianabavy		
Mpianabavy		
Kambana	}	twins, they are twins ; they are a couple, or coupled.
Mikambana		
Mpikambana		
Mianaka	}	father and child, or mother and child ; the dam, and its young one.
Mpianaka		
Mivady	}	husband and wife, or wife and husband, a couple, two persons united together.
Mpivady		

Olona mandeha tsirora, *men walk two by two* ;
izy roa lahy, *the two men*, izy roa vavy, *the two
women*.

3. The DUAL number becomes plural by adding AVY ; as, mirahalahy avy, *they that are brothers*.

Mirahavavy avy	}	they that are sisters.
Mpirahavavy avy		
Mianakavy	}	all the family, parents and children.
Mpianakavy		

4. When the number of persons is more than two, it is expressed by the Numeral Adjectives, three, four, five, &c. ; as telo mianaka, *father and mother*,

and child, or father and two children, or the mother and two children, or three in the family; telo mirahalahy, *three brothers*, telo mirahavavy, *three sisters*, izy telo mirahalahy, *the three brothers*, izy telo mirahavavy, *the three sisters*, &c.

5. PLURAL. The Plural number is used, when the Noun refers to more persons or things than two, and is specified by an Adjective of the Plural number; as, olona maro, *many people*, ireo omby ireo, *these cattle*, ireny ondry ireny, *those sheep*.

6. The first person plural of Nouns, is specified by a PRONOMINAL AFFIX, which is both exclusive and inclusive; tranonay, *our house* (exclusively), tranontsikia, *our house* (inclusively), i. e. mine and yours; the house of the speaker, and the person spoken to.

GENDER.

THE masculine and feminine Genders are distinguished by different words, or by adding the words lahy, *male*, and vavy, *female*. The word GENDER denotes sex. There are four Genders:—the MASCULINE, the FEMININE, the COMMON, and the NEUTER.

(1). By different words; as,

MASCULINE.	FEMININE.
RAY, father.	RENY, mother.
IKIAKY, father as addressed by a child.	INENY, mother as addressed by a child.
LAHY, husband.	VAVY, wife.
LEHILAHY, man.	VEHIVAVY, woman.

MASCULINE.

FEMININE.

RAHALAHY, brother.	RAHAVAVY, sister.
ANADAHY, brother address- ed by a sister.	ANABAVY, sister address- ed by a brother.
ANDRIANDAHY, prince.	ANDRIAMBAVY, princess.
ZAODAHY, brother-in-law.	ZAOBAVY, sister-in-law.
TSINDRANOLAHA, male royal attendants.	TSINDRANOVAVY, female royal attendants.

(2). By adding the words *lahy*, *male*, *vavy*, *female*.

MASCULINE.

FEMININE.

TOMPOKOLAHY, my lord, my master.	TOMPOKOVAVY, my mis- tress.
MPANOMPOLAHY, male ser- vants.	MPANOMPOVAVY, female servants.
ANDEVOLAHY, male slaves	ANDEVOVAVY, female slaves.
LAHINOMBY, } OMBELAHY, } bull.	OMBIVAVY, cow.
ONDRILAHY, ram.	ONDRIVAVY, ewe.
OSILAHY, he goat.	OSIVAVY, she goat.
AKOHOLAHY, cock.	AKOHOVAVY, hen.
KISOALAHY, boar.	KISOAVAVY, sow.
AMBOALAHY, dog.	AMBOAVAVY, bitch.
ZANAKALAHY, son.	ZANAKAVAVY, daughter.
ZAZALAHY, boy.	ZAZAVAVY, girl.
ANKIZILAHY, male chil- dren.	ANKIZIVAVY, female chil- dren.
RAINJAZA, father of a child, father.	REINJAZA, mother of a child, mother.

(3). The COMMON GENDER denotes Nouns that are either Masculine or Feminine ; as, omby, *cattle*, ondry, *sheep*, kisoa, *pigs*, osy, *goats*, soavaly, *horses*, amboa, *dogs*, zanaka, *offspring, descendents*, zaza, *child*, ankizy, *children, domestics*.

Nouns of the Common Gender, are rendered masculine by adding lahy, *male*, and vavy, *female*, ray, *father*, and reny, *mother* ; as,

ZANAKA-LAHY, son, ZANAKA-VAVY, daughter.

RAIN'OMBY }
LAHIN'OMBY } bull, RENIN'OMBY, *cow*.

(4). The NEUTER GENDER is neither Masculine nor Feminine ; as, lanitra, *heaven*, tany, *earth*, hazo, *trees*, vato, *stones*, vary, *rice*, ahitra, *grass*, ony, *river*.

5. The NEUTER NOUNS become Masculine or Feminine Gender, when used figuratively. When the Noun denotes firmness, strength, or power, it is often expressed in the Masculine Gender ; as, vatolahy, *a large, heavy, or hard stone* ; but when it denotes softness, or productiveness, it is expressed in the Feminine Gender ; as, renirano, *river, mother of waters*.

CASE.

CASE shows the relation in which Nouns stand to to each other, and to the words with which they are associated. There are three CASES,—NOMINATIVE, POSSESSIVE, and OBJECTIVE.

1. **NOMINATIVE CASE.** Nouns spoken of as *being*, or *doing* are in the **NOMINATIVE CASE**; as, miasa ny olona, *the people work*, mitoetra any an-tsaha ny omby, *the cattle stay in the field*, matory ny zaza, *the child sleeps*.

2. The Nominative precedes the Verb, when the *agent* is the most emphatic word in the sentence; but it follows its Verb, when the *act* is more emphatic than the agent; as, Izaho miteny, *I speak*, miteny aho. *I speak*; Izaho mitoetra, *I stay*, mitoetra aho, *I stay*.

3. Nouns spoken of as having or possessing are in the **POSSESSIVE CASE**, or in **APPOSITION**; as, tànan' olona, *a man's hand*, i. e. the hand of him, the man, tendrok'omby, *a bullock's horn*, i. e. the horn of him, the bullock, ny lalàny ny tany, *the law of the land*, i. e. the law of it, the land.

4. The final vowel A of the preceding Noun, if the last syllable be KA, NA, or TRA, is changed into Y; and if the succeeding Noun begins with a vowel, the elision of the vowel Y, is specified by an apostrophe, and the last syllable KY, NY, or TRY, or rather K', N', or TR', substitutes the pronominal affix NY; as, ny zanak'anabaviko, *my sister's child*, i. e. the child of her, my sister, ny taratasiny ny mpanoratra, *the scholars' copies*, i. e. the copies of them, the scholars.

5. **OBJECTIVE CASE.** Nouns spoken of as acted upon, are in the **OBJECTIVE CASE**; as, mihiady ny tany ny olona, *the people dig the ground*; manoratra ny taratasy ny zazalahy, *the boys write the copies*.

Nominative, RAY, father.

Possessive, AN-DRAY, of, or belonging to a father.

Objective, RAY, or An-drays, father.

Nominative, RAHALAHY, brother, or brothers.

Possessive, AND-RAHALAHY, of or belonging to
brother, or brothers.

Objective, RAHALAHY, brother, or brothers.

SECTION VII. ADJECTIVES.

1. THE ADJECTIVE expresses the quality of the Noun to which it is joined; as, trano lehibe, *large house*; olona maro, *many people*.

2. The Adjective follows the Noun, when the Noun is the most emphatic word in the sentence; as, lehilahy hendry, *wise man*, lamba tsara, *good cloth*.

3. But when the Adjective is the emphatic word, it precedes the Noun; as, lehibe ny trano, *large* is the house; hendry ny lehilahy, *wise* is the man; tsara ny lamba, *good* is the cloth.

4 The ADJECTIVE, though it has no form, or termination to denote either Gender, Number, or Case, has a verbal inflection, to express the Present, Perfect, and Future Tenses; as, mafana ny andro, it *is* a hot day, nafana ny andro, it *was* a hot day, hafana ny andro, it *will be* a hot day.

CLASSES OF ADJECTIVES.

MALAGASY ADJECTIVES are divided into Six Classes,—Common, Numeral, Pronominal, Verbal or Participial, Compound, Intensive, and Diminutive, or Reduplicative.

1. COMMON ADJECTIVES. Common Adjectives denote common qualities; or as *mamy*, *sweet*, *mangidy*, *bitter*, *tsara*, *good*, *ratsy*, *bad*, *lehibe*, *great*, *kely*, *small*.

2. NUMERAL ADJECTIVES. Numeral Adjectives express the notion of number in the Nouns to which they are joined; there are two kinds; *Cardinal* and *Ordinal*.

1. CARDINALS.

- | | |
|---------------------------|------------------------------------|
| 1, isa, iray, iraiika. | 16, enina amby ny folo. |
| 2, roa. | 17, fito amby ny folo. |
| 3, telo. | 18, valo amby ny folo. |
| 4, efatra. | 19, sivy amby ny folo. |
| 5, dimy. | 20, roa-polo, <i>two tens</i> , f, |
| 6, enina. | changed into p, for |
| 7, fito. | euphony. |
| 8, valo. | 21, iraiika amby roa-polo. |
| 9, sivy. | 30, telo-polo, <i>three tens</i> . |
| 10, folo. | 40, efa-polo. |
| 11, iraiika amby ny folo. | 50, dimam-polo. |
| 12, roa amby ny folo. | 60, enim-polo. |
| 13, telo amby ny folo. | 70, fito-polo. |
| 14, efatra amby ny folo. | 80, valo-polo. |
| 15, dimy amby ny folo. | 90, sivi-folo. |

CARDINALS—continued.

100, zato.	400, efa-jato.
155, dimy amby dimam-polo amby roan-jato.	500, diman-jato.
200, roan-jato.	600, enin-jato.
250, dimam-polo amby roan- jato, <i>five tens</i> above two hundred.	700, fiton-jato.
300, telon-jato.	800, valon-jato.
1110, folo amby zato amby arivo.	900, sivin-jato.
1111, iraika amby ny folo, amby zato amby arivo.	1000, arivo.
10000, alina, iray alina, a myriad, or <i>ten thousand</i> .	1100, zato amby arivo.
11000, arivo amby iray alina.	
21012, roa amby ny folo amby arivo amby roa alina.	
100000, hetsy, iray hetsy, <i>ten myriads</i> .	
1,000,000, taprisa, <i>a million</i> , and so forth to any number required.	

2. ORDINALS.

(1). Ordinals used in counting.

Voalohany, } the first.	Faharoa-polo, twentieth.
Faharaika, }	
Faharoa, the second.	Fahatelo-polo, thirtieth.
Fahatelo, the third.	Fahefa-polo, fortieth.
Fahefatra, the fourth.	Fahadimam-polo, fiftieth.
Fahadimy, the fifth.	Fahenim-polo, sixtieth.
Fahenina, the sixth.	Fahafito-polo, seventieth.
Fahafito, the seventh.	Fahavalo-polo, eightieth.
Fahavalo, the eighth.	Fahasivi-folo, ninetieth.
Fahasivy, the ninth.	Fahazato, hundredth.
Fahafolo, the tenth.	Faharivo, thousandth, and so forth, prefixing FAHA.
Faharaika amby ny folo, eleventh, &c.	

(2). Ordinals used in multiplying.

Indrai-mandeha, indrai-maka, indrai-monja, signify, *once*
at once, at one time.

Indray, once.	Indimy, five times.
Indroa, twice.	Inenina, six times.
Intelo, thrice, three times.	Impito, seven times.
Inefatra, four times.	Imballo, eight times.

Ordinals used in multiplying—continued.

Intsivy, nine times.	Roa-polo heny, <i>twenty fold.</i>
Impolo, ten times.	Zato heny, <i>hundred fold.</i>
Indraika amby ny folo, eleven times.	Arivo heny, <i>thousand fold.</i>
Indroa-polo, twenty times.	Avy folo heny, <i>becoming ten-fold.</i>
Injato, hundred times.	Avy roa-polo heny, <i>becoming hundred fold.</i>
Inarivo, thousand times.	
Folo heny, <i>ten fold.</i>	

(3). Ordinals used in expressing Fractional parts ; as—

Indrai-ampaharoa, 1-half.	Inenina-ampahafito, 6-7ths.
Indroa-ampahatelo, 2-thirds.	Impito-ampahavalo, 7-8ths.
Inteloo-ampahefatra, 3-fourths.	Imbalo-ampahasivy, 8-9ths.
Inefatra-ampahadimy, 4-5ths.	Intsivi-ampahafolo, 9-10ths.
Indimi-ampahenina, 5-6ths.	Indroa-ampahafolo, 2-10ths.

(4). Ordinals expressing a Number of Days ; this is done by prefixing HA, and affixing NA ; as,

Hateloana, <i>three days.</i>	Hafitoana, <i>seven days.</i>
Hefarana, <i>four days.</i>	Havaloana, <i>eight days.</i>
Hadimiana, <i>five days.</i>	Hasiviana, <i>nine days.</i>
Henemana, <i>six days.</i>	Hafoloana, <i>ten days.</i>

3. PRONOMINAL ADJECTIVES. Pronominal Adjectives are sometimes joined to Nouns, and sometimes used alone. They are divided into four kinds ;— Possessives, Distributives, Demonstratives, and Indefinitives.

(1). POSSESSIVES joined to Nouns, are the Pronominal affixes, and denote possession, or ownership, viz. ko, nao, ny, *my, thy, his, or her* ; nay, ntsikia, or tsikia, nareo, ny, or, njareo, or jareo, *our, your, their.*

SINGULAR.

PLURAL.

1st. Per. tranoko, *my house*,tranonay, *our house*, (exclusively).tranontsikia, *our house*, (inclusively).2nd. Per. tranonao, *thy house*,tranonareo, *your house*,3rd. Per. tranony, *his*, or *her house*.tranony, or tranonjareo, *their house*.

(2). When KA, or TRA, is the last syllable of a Noun, they are changed into KO, TRO, and NY, as, zanaka, zanako ; zavatra, zavatro, zanany ; viz.

SINGULAR.

PLURAL.

1st. Per. zanako, *my child*,zanakay, *our child*, (exclusively).zanatsikia, *our child*, (inclusively).2nd. Per. zanakao, *thy child*,zanakareo, *your child*,3rd. Per. zanany, *his*, or *her child*.zanany, or zanajareo, *their child*.

SINGULAR.

PLURAL.

1st. Per. zavatro, *my things*,zavatray, *our things*, (exclusively),zavatsikia, *our things* (inclusively),2nd. Per. zavatrao, *thy things*,zavatrareo, *your things*,3rd. Per. zavany, *his*, or *her things*.zavany, or zavajareo, *their things*.

When the Pronominal Affixes, KO, NAO, NY,—NAY, TSIKIA, NAREO, NY, JAREO are joined to Verbs in the Passive Voice, they have the power and signification of PERSONAL PRONOUNS ; as, no soratako, voa soratro, *was written by me*, no lazainao, voa lazanao, *was said by thee*, nambarany, voa ambarany, *was told by him*, or *by her*.

(2). DISTRIBUTIVES denote the separate individuals of a number singly considered ; viz. avy, aby, avokoa, isany, manesy, misesy, samy, rehetra, avy, *each, every*, na, na, *either*, or, tsy, tsy, *neither, nor*.

EXAMPLES.

Samy nahazo ariary avy ny mpiasa, *the workmen had a dollar each* ; nomeny kirobo manesy ny ankizy, *he gave a shilling to every child* ; samy nandeha avokoa ny olona, *every one of the people went away* ; samy namono omby aby ny isan-trano, *every house killed a bullock each* ; na lanitra, na tany, *either heaven or earth* ; tsy olona, tsy biby, *neither man nor beast* ; tsirairay, *one by one*, tsiroroa, *two by two*.

(3). DEMONSTRATIVES denote a pointing out.

Sing. Ity, itoy, itony, io, izato, izatony, *this*.

Plural. Ireto, iretoy, iretony, ireo, izatoana, *these*.

Sing. Iroa, iny, irikitra, irokatra, *that*.

Plural. Iretoana, ireny, ireroana, *those*.

Common to both numbers, Singular and Plural.

Izao, izany, ilehy, iny, *this* or *these*.

————— *that* or *those*.

EXAMPLES.

Ity lamba ity, *this cloth* ; io vola io, *this money* ; ireo zaza ireo, *these children* ; ireny olon' ireny, *those people* ; izato lehilahy izato, *this man* ; iny andevo iny, *that slave* ; izao zavatr' izao, *these things* ; izany

omby izany, *that bullock*, or *those bullocks* ; iny on-dry iny, *that sheep*, or *those sheep*.

(4). INDEFINITES refer to things spoken of in a general, and vague manner ; they are, maro, *many* ; be, *much* ; seseheno, *several* ; vitsy, *few* ; tsy misy, *no, none* ; hafa, *other* ; anankiray, *one, certain one* ; sasany, *some* ; anankiray koa, *another* ; hafa-koa, *another* ; samihafa, *different ones, others* ; avokoa, rehetra, tontolo, all, izy avy, izy aby, *all, every one*.

4. VERBAL, OR PARTICIPIAL ADJECTIVES are derived from Verbs. Mividy, *buying*, nividy, *bought*, hividy, *about to buy* ; voa vidy, vidina, *bought* ; tsaraina, *judged* ; voa hitsy, *justified, rectified* ; voa sandratra, asandratra, sandratana, *exalted, elevated* ; voa lefa, alefa, lefana, *set at liberty, released* ; voa laza, lazaina, *said, told* ; voa lahatra, alahatra, laharana, *arranged, set in order*.

5. COMPOUND ADJECTIVES. A compound Adjective is formed from two simple words or more, with an intervening hyphen ; as, toroto-fo, *broken hearted* ; maro-soratra, *many colours* ; saro-bidy, *dearly bought* ; saro-pantarina, *mysterious*, difficult to be known or understood ; fotsi-volo, *white-haired, aged*.

6. INTENSIVE ADJECTIVES. An Intensive Adjective enhances the meaning of its primitive by prefixing HA ; as, maro, hamaro, *many*, fotsy, hafotsy, *white* ; ratsy, haratsy, *bad*, tsara, hatsara, *good*, mainty, hamainty, *black* ; kely, hakely, *little*, lehibe, halehibe, *great* ; but to signify that it is made to be

so, ANA is affixed ; as, hamaroana, *being made to be many*, hafotsiana, *being made to be white*, hatsarana, *being made to be good*.

8. DIMINUTIVE, OR REDUPLICATIVE ADJECTIVES. The Adjective, when doubled, or repeated, is diminutive in its signification ; as, kely, *small*, kelikely, *rather small*, tsara, *good*, tsaratsara, *rather good*, mamy, *sweet*, mamimamy, *rather sweet*, mangidy, *bitter*, mangidingidy, *rather bitter*, or *bitterish*.

SECTION VIII.

COMPARISON OF ADJECTIVES.

ADJECTIVES exist, first, in the simple form which is termed their Positive state, and, secondly, in degrees of Comparison.

1. THEIR SIMPLE FORM declares the positive state of the Adjective ; as, tsara, *good*, kely, *small*, little, lehibe, *great*, large, maro, *many*, vitsy, *few*, mainty, *black*, fotsy, *white*, madio, *clean*, maloto, *dirty*, unclean, masina, *holy*, marina, *just*, righteous, mahitsy, *straight*, upright, equitable, *right*.

2. The Degrees of Comparison of Adjectives are two ; the COMPARATIVE and the SUPERLATIVE.

3. The COMPARATIVE Degree is used, when the quality of *one* thing, *exceeds* that of another ; as, andro any mangatsiaka noho ny omaly, *to-day is colder than yesterday*.

4. There are five Classes of COMPARATIVES; the SIMPLE, the REPLETIVE, the PROGRESSIVE, the CONDITIONAL, and the REDUPLICATIVE.

(1). The SIMPLE Comparative is formed by adding NOHO to the positive state; as, tsara noho izy, *better than he*; ratsy noho hianareo, *worse than you*; kely noho izy, *smaller than he*; lehibe noho ny tany, *larger than the earth*.

(2). The REPLETIVE is formed by adding the words, LAVITRA, FAR, and KOKOA, *even more*; as, tsara-lavitra noho izy, *far better than he*; ny lambanao tsara lavitra noho ny lambany, *your cloth is far better than his cloth*; tsara kokoa noho izy, *better than he*.

(3). The PROGRESSIVE is formed by inserting DIA, (*a step*), between the repetition of the same Adjective; as, tsara dia tsara, *good even good*, i. e. truly good; ratsy dia ratsy, *bad even bad*, evil even evil.

(4). The CONDITIONAL is formed by adding KOA RAHA to the Adjective; as, mahery koa raha mahery, *stronger if there be any one strong*; tsara koa raha tsara, *better if there be any one good*; ratsy koa raha ratsy, *worse if there be any thing bad*.

(5). The REDUPLICATIVE is formed by doubling the Adjective and adding KOKOA, *more*, to the Simple form; as tsaratsara kokoa, *good even better*; ratsiratsy kokoa, *bad even worse*; kelikely kokoa, *little even less*.

5. THE SUPERLATIVE DEGREE is used, when the quality of *one* thing exceeds that of two, or more ; viz.

POSITIVE.	COMPARATIVE.	SUPERLATIVE.	
Tsara,	tsara noho,	tsara indrindra,	<i>best.</i>
Ratsy,	ratsy kokoa noho,	ratsy indrindra,	<i>worst.</i>
	ratsy koa raha ratsy,	ratsy indrindra,	<i>worst.</i>
Mamy,	mamimamy kokoa noho,	mamy indrindra,	<i>sweetest.</i>
Hendry,	hendry lavitra noho,	hendry indrindra,	<i>wisest.</i>
Maro,	maromaro kokoa noho,	maro indrindra,	<i>most.</i>
Be,	be dia be noho,	be indrindra,	<i>greatest.</i>

These Comparative forms apply to all Adjectives.

6. VERBS foimed from Adjectives, take the Degrees of Comparison ; as, mahakely, *to lessen*, mahakelively kokoa, mahakely indrindra ; malehibe, *to enlarge*, mahalehibebe kokoa, mahalehibe indrindra.

SECTION IX. PRONOUNS.

A PRONOUN is a word used instead of a NOUN, or of a NOUN and an ADJECTIVE combined ; as, nankany an-tsena ny lehilahy, dia nivaro-damba, kanividy omby, the man went into the market, and *he* sold cloth, and bought bullocks.

PRONOUNS are divided into *four* Classes ; PERSONAL, RELATIVE, INTERROGATIVE, and REFLECTIVE.

1. The PERSONAL PRONOUNS simply supply the place of their antecedent NOUNS. They are izaho, *I*, hiano, ialahy, itena, *thou*, izy, *he*, *she*, *it*. Izahay, *we*, (exclusively), isikia, *we*, (inclusively), i. e.

the person speaking, and the person spoken to, *hianareo*, *ye*, or *you*, *izy*, or *izareo*, *they*.

(1). The Inflections of Pronouns have Number and Case, except the second person Singular, *ialahy*, *thou man*, and, *itena*, *thou woman*, which are used, when a person is addressed with familiarity, or with contempt, as, *mpangalatra ialahy*, *thou art a thief*, masculine; *mpilefa itena*, *thou art a runaway*, feminine.

SINGULAR.		PLURAL.	
Nom.	1. Per. <i>Izaho</i> , <i>aho</i> , <i>I</i> .	1.	<i>Izahay</i> , <i>we</i> , (exclusively). <i>Isikia</i> , <i>we</i> , (inclusively).
—	2. — <i>Hianao</i> , <i>ialahy</i> , <i>itena</i> , <i>thou</i> .	2.	<i>Hianareo</i> , <i>ye</i> , or <i>you</i> .
—	3. — <i>Izy</i> , <i>he</i> , <i>she</i> , or <i>it</i> .	3.	<i>Izy</i> , or, <i>izareo</i> , <i>they</i> .
Poss.	1. Per. <i>Ahy</i> , <i>ny ahy</i> , <i>mine</i> .	1.	<i>Anay</i> , <i>ny anay</i> , <i>ours</i> , (exclusively). <i>Antsikia</i> , <i>ny antsikia</i> , <i>ours</i> (inclusively).
—	2. — <i>Anao</i> , <i>ny anao</i> , <i>thine</i> .	2.	<i>Anareo</i> , <i>ny anareo</i> , <i>yours</i> .
—	3. — <i>Azy</i> , <i>ny azy</i> , <i>his</i> .	3.	<i>Azy</i> , <i>ny azy</i> , or, <i>anjareo</i> , <i>ny anjareo</i> , <i>theirs</i> .
Obj.	1. Per. <i>Ahy</i> , <i>me</i> .	1.	<i>Anay</i> , <i>us</i> , (exclusively). <i>Antsikia</i> , <i>us</i> , (inclusively).
—	2. — <i>Anao</i> , <i>thee</i> .	2.	<i>Anareo</i> , <i>you</i> .
—	3. — <i>Azy</i> , <i>him</i> .	3.	<i>Azy</i> , <i>anjareo</i> , <i>them</i> .

(2). The PRONOMINAL AFFIXES, *KO*, *NAO*, *NY*, Singular; *nay*, *ntsikia*, *nareo*, *ny*, or, *njareo*, Plural, have the same power and signification, when joined to

Verbs in the PASSIVE VOICE, with that of the Personal Pronoun in the Nominative Case with Verbs in the Active Voice ; as, manoratra aho, I *write*, soratako, *written by me*, i. e. I write ; mihinana aho, I *eat*, haniko, *eaten by me*, i. e. I eat ; misotro hianao, *thou drinkest*, miasa izy, *he works*. Fantray, *we know*, (exclusively), fantatsikia, *we know*, (inclusively).

(3). The first Person Plural, IZAHAY, with its inflections is exclusive, because it excludes all others, except the person or persons speaking, and the first person Plural, ISIKIA is inclusive, because it includes the person or persons speaking, and the person or persons spoken to ; as, mivavaka aminao, Andriamanitra, izahay, *we worship thee, O God* ; mitory ny filazantsara isikia, *we preach the gospel*, i. e. I and you, or I as well as you, or, we both preach the gospel.

2. The RELATIVE PRONOUNS relate more closely than other Pronouns to an object already mentioned. They are ilehy, or lehy *that* ; izay, *that which, such as, what*, and izany, *that, which* ; as, ny olona ilehy nitoetra teo, *the person, or the persons that remained there* ; ny omby izay no vonoiny ny olona, *the bullocks which were killed by the people*, i. e. the bullocks which the people killed ; izany no lazaiko, *that is what is told by me*, i. e. that is what I tell.

RELATIVES INDEFINITE. They are, NA IZA NA IZA, or NA ZOVY NA ZOVY, *whoso, whosoever, whoever, whichever, whichsoever* ; NA INONA NA INONA, *what-*

ever, whatsoever, whichsoever, whichever ; NA AIZA NA AIZA, wherever, whithersoever ; NA HO AIZA NA HO AIZA, OR NA HANKAIZA, NA HANKAIZA IZY, wherever, or withersoever he will go ; NA NANKAIZA, NA NANKAIZA IZY, wherever, whithersoever he went ; NA AVY TAIZA NA AVY TAIZA IZY, hencesoever he came, whence-soever he came.

3. The INTERROGATIVE PRONOUNS are used in asking questions ; they are, IZA, ZOVY, who, which ; INONA, what ; NAHOANA, why ; AKORY, OR AHOANA, how, or in what manner ; AN'IZA, OR AN-JOVY, whose ; as, iza, or zovy, no nangalatra akoho ? *who stole the hen ?* inona no mampahory azy ? *what troubles him ?* nahoana no nanao izany izy ? *why did he that ?* an'iza, or an-jovy ny omby ? *whose are the bullocks ?* ombin'iza, or ombin-jovy ireny ? *whose are those bullocks ?* akory hiany ? *how are you ?* or how do you do ? ahoana izany ? *how is that ?* manao inona izy ? *what is he doing ?* manao akory hianao ? or, manao ahoana hianao ? *how are you ?* or, how is it with you ? or, how is it going on with you ?

4. The REFLECTIVE PRONOUNS signify that the action is reflected, or thrown back on the Agent ; they are formed by adding HIANY, OR TENA, or both HIANY and TENA, to the PERSONAL PRONOUNS, and to the PRONOMINAL AFFIXES ; as, Izaho hiany, *I myself*, or I only ; Izaho tena, *my own self* ; Izaho tena hiany, *I my own self alone* ; fantatro hiany, *I myself know* ; Izaho tena mahafantatra, *I my own self know* ;

Izaho tena hiany no mahafantatry izany, *it is I myself alone that knows it*, or, it is I my own self only that knows it.

Hiany, signifies *only*, or, alone, tena, *self*, the very self, and tena hiany, *self only*, or, alone.

SINGULAR.

Nom. 1. Per. Izaho hiany, izaho tena, izaho tena hiany.

— 2. — Hianao hiany, hianao tena, hianao tena hiany.

— 3. — Izy hiany, izy tena, izy tena hiany.

Poss. 1. Per. Ahy hiany, ny ahy hiany, ahiko hiany, ny ahiko hiany, ahy tena, ny ahy tena, ahikoa tena, ny ahiko tena, ny ahiko tena hiany, ny ahy tena hiany, ahy tena hiany.

— 2. — Anao hiany, ny anao hiany, anao tena, ny anao tena, anao tena hiany, ny anao tena hiany.

— 3. — Azy hiany, ny azy hiany, azy tena, ny azy tena, azy tena hiany, ny azy tena hiany.

Obj. 1. Per. Ahy hiany, ahy tena, ahy tena hiany.

— 2. — Anao hiany, anao tena, anao tena hiany.

— 3. — Azy hiany, azy tena, azy tena hiany.

PLURAL.

Nom. 1. Per. Izahay hiany, izahay tena, izahay tena hiany (exclusively).

Isikia hiany, isikia tena, isikia tena hiany (inclusively).

- Nom. 2. Per. Hianareo hiany, hianareo tena, hianareo tena hiany.
- 3. — Izy hiany, or, izareo hiany, izy tena, or, izareo tena, izy tena hiany, or, izareo tena hiany.
- Poss. 1. Per. Anay hiany, ny anay hiany, anay tena, ny anay tena, anay tena hiany, ny anay tena hiany (exclusively).
Antsikia hiany, ny antsikia hiany, ny antsikia tena, antsikia tena hiany, ny antsikia tena hiany (inclusively).
- 2. — Anareo hiany, ny anareo hiany, anareo tena, ny anareo tena, anareo tena hiany, ny anareo tena hiany.
- 3. — Azy hiany, or, anjareo hiany, ny azy hiany, or, ny anjareo hiany, azy tena, ny azy tena, or, anjareo tena, ny anjareo tena, azy tena, ny azy tena, or, anjareo tena, ny anjareo tena, azy tena hiany, ny azy tena hiany, or, anjareo tena hiany, or, ny anjareo tena hiany.
- Obj. 1. Per. Anay hiany, anay tena, anay tena hiany, (exclusively).
Antsikia hiany, antsikia tena, antsikia tena hiany, (inclusively).
- 2. — Anareo hiany, anareo tena, anareo tena hiany, ny anareo tena hiany.
- 3. — Azy hiany, or, anjareo hiany, azy tena, or, anjareo tena, azy tena hiany, or, anjareo tena hiany.

SECTION X. VERBS.

THE VERB is the soul of language ; as, it expresses ACTION, MOTION, and LIFE.

I. ITS SIGNIFICATION.

(1). It signifies EXISTENCE, or, BEING ; as, *misy* Andriamanitra, God exists, i. e. there is a God, *misy* lanitra sy tany, there is heaven and earth.

(2). It signifies ACTION, or, DOING ; as, *tia aho*, I love ; *miasa hianareo*, you work.

(3). It signifies BEARING, or, ENDURING ; as, *tiana aho*, I am loved ; *toherina hianao*, thou art opposed.

II. ITS USES.

(1). To affirm, assert, or declare, that some thing *is*, or *does*, or *is done* ; as, *mahery Ioana*, John is strong ; *miàsa ny olona*, the people work ; *nomeny ny olona vola aho*, money is given me by the people : or negatively ;—*Tsy mahery Ioana*, is not John strong ? *Tsy miasa va ny olona*, the people do not work ; *tsy nomeny ny olona aho*, no money was given me by the people.

(2). To command, invite, or entreat ; as, *mandehana*, *go*, go away ; *avia*, *come* ; *miantrà ny mahantra*, *pity*, or commiserate the miserable : or, negatively ;—*Aza mandeha*, *go not*, or, do not go ; *azamankaty*, *come not hither*, or, do not come hither ; *aza miantra ny mahantra*, *pity not the miserable*, or, do not commiserate the miserable.

(3). To question ;—Mahery va ny miaramila? Are the soldiers brave? Miasa va ny olona? Do the people work? Voa voatra va ny trano? Is the house arranged? Tiana va aho? Am I loved? or negatively ;—Tsy mahery va ny miaramila? Are not the soldiers brave? Tsy miasa va ny olona? Do not the people work? Tsy voa voatra va ny trano? Is not the house arranged? Tsy tiana va aho? Am I not loved?

(4). To pray ;—mandehana soa aman-tsara, *go in peace*, or, go and prosper ; ho tahin' Andriamanitra anie hiano, may you be blessed of God, i. e. may God bless you : or, negatively ;—botriamila hianao, may you never prosper ; aza mba ho tahin' Andriamanitra anie hianao, may you not be blessed by God, i. e. may God never bless you.

III. ITS DIVISIONS.

MALAGASY VERBS are called Simple and Reduplicative Verbs. The Reduplicative is a repeating of the root of the Simple Verb, and is diminutive in its signification ; as, mandeha, to walk ; mandehandeha, to walk about often ; miteny, to speak, to talk ; miteniteny, to be talkative, to chat, to be loquacious.

ITS PRIMARY DIVISIONS.

VERBS are divided into three kinds, or Classes, ACTIVE, PASSIVE, and NEUTER.

I. ACTIVE VERBS express *action*, or *doing*, or passing the act from the agent to the object ;—mam-

pianatry ny olona aho, I teach the people ; mandahatry ny miaramila aho, I arrange the soldiers, i. e. I set the soldiers in order, or in files.

(1). It is called DIRECT, when the NOMINATIVE follows the Verb ; as, miteny aho, *I speak* ; miasa aho, *I work*.

(2). It is called EMPHATIC, when the Nominative precedes the Verb ; as, Izaho miteny, *I speak* ; Izaho miasa, *I work*.

(3). It is called EXCLUSIVE, when the Repletive *no* follows the Nominative, because it *excludes* all other Agents but the one acting ; as, Izaho no miteny, *it is I that speak*, i. e. I speak and no other ; Izaho no mitoetra, *it is I that remains*, i. e. I remain, or stay, and nobody else.

II. PASSIVE VERBS express BEARING, or, ENDURING ; as, ampiantarina aho, *I am taught* ; toherina aho, *I am opposed*. Passive Verbs have three forms ; the Simple, the Adjunctive, and the Circumstantial.

(1). The First is called the SIMPLE FORM, because it is formed from the Imperative mood of the Primitive word ; as, ROOT, Sotro, drink ; IMP. sotroy, let it be drunk, i. e. drink ; sotroina, is drunk ; R. lahatra, file, order, row, rank ; IMP. laharo, let it be filed, ordered, or arranged, i. e. order, file, or arrange ; laharana, is filed, set in order, or, arranged.

(2). The Second is called ADJUNCTIVE, because the Pronominal Affixes are joined to it ; as, ampiantariko ny ankizy, the children are taught by me, i. e. I teach the children ; nirahiko ny andevo hilaza ami-

nao, the slave was sent by me to tell thee; i. e. I sent the slave to tell thee.

(3). The Third is called CIRCUMSTANTIAL, because it expresses the circumstance either of time, or place, or of means, instrument, or agency; as, fangady nihia-diany ny olona ny tany, spades were used by the people to dig the ground, i. e. the people digged the ground with spades. Tany an-trano nisotroany ny olona rano, it was in the house where water was drunk by the people, i. e. the people drank water in the house. Omaly nitoerany ny olona teo an-trano, yesterday was spent by the people to stay in the house, i. e. the people stayed in the house all day yesterday. Each of these three forms of the Passive Voice has its subdivisions.

1. The Simple Passive has a DIRECT, EMPHATIC, and EXCLUSIVE form.

(1). The DIRECT form; as, tiana aho, I *am loved*, toherina aho, I *am opposed*.

(2). The EMPHATIC form; as, Izaho tiana, I *am loved*; Izaho toherina, I *am opposed*.

(3). The EXCLUSIVE form; as Izaho no tiana, It is I *that is loved*, or, I am he that is loved; Izaho no toherina, I *am he that is opposed*.

2. The Adjunctive is PASSIVE in form but ACTIVE in Signification.

(1). The DIRECT form; as, tiako ny zanako, my children are loved by me, i. e. I love my children; Halako ny ratsy, I hate wickedness.

(2). The EMPHATIC form ; ny zanako tiako, I love *my children* ; ny ratsy halako, I hate wickedness.

(3). The EXCLUSIVE form ; as, ny zanako no tiako, It is my children that love ; ny ratsy no halako, It is wickedness that I hate.

3. The CIRCUMSTANTIAL PASSIVE in its Direct and Exclusive form ; as

(1). The DIRECT form ; as, fangady nihiadiany ny olona ny tanim-bary, spades were used by the people to dig the rice ground, i. e. the people digged the rice ground with spades ; kapoaka nisotroany ny olona rano, cups were used by the people to drink water out of, i. e. the people drink water out of cups.

(2). The EXCLUSIVE form ; as, fangady no nihiadiany ny olona ny tanim-bary, *spades only* were used by the people to dig the rice ground, i. e. the people digged the rice ground with nothing but with *spades*. Kapoaka no nisotroany ny ny olona rano, *cups only* were used by the people to drink water out of, i. e. the people drank water out of nothing but out of *cups*.

III. NEUTER VERBS simply express action confined to the agent alone : as, velona aho, I live, or, I am alive ; mandeha hianao, thou walkest.

2. Neuter Verbs have ACTIVE and PASSIVE forms.

(1). The ACTIVE form ; as, mandeha aho, I walk, I go.

(2). The PASSIVE form ; as, andehanako, walk over by me, i. e. I walk over, I go over ; nalehako,

traversed by me, i. e. I traversed ; ny làlana nalehako, the way traversed by me, i. e. I went over *the way*.

2. Neuter Verbs have also their Direct, Emphatic, and Exclusive forms in the ACTIVE and PASSIVE voice.

(1). The Active form DIRECT ; as, mandeha aho, I walk, mitoetra aho, I stay.

(2). The Active form EMPHATIC ; as, Izaho mandeha, I walk, izaho mitoetra, I stay.

(3). The Active form EXCLUSIVE ; as, Izaho no mandeha, It is I that walks, or, I am he that walks ; Izaho no mitoetra, It is I that stays, or, I am he that stays, or, remains.

(1). The Passive form DIRECT ; as, nandehananareo ny làlana, the road was *traversed by you*, i. e. you *went* over the road ; nitoeranareo ny trano, the house was *inhabited* by you. i. e. you dwelt in the house.

(2). The Passive form EMPHATIC ; as, ny làlana nandehananareo, the *way* traversed by you, i. e. the *way* you went over ; ny trano nitoeranareo, the *house* you inhabited, or, dwelt in.

(3). The Passive form EXCLUSIVE ; as, ny làlana no nandehananareo, the very way traversed by you, i. e. the very way over which you went ; ny trano no nitoeranareo, the very house inhabited by you, i. e. the very, or, the only house in which you dwelt.

THE SECONDARY DIVISIONS.

MALAGASY VERBS, in the second place, are divided into five classes ; viz.

The REFLECTIVE, the POTENTIVE, the INTENSIVE, the TRANSITIVE, and the RECIPROCRATIVE.

I. REFLECTIVE VERBS express that the action is reflected, or thrown back on the agent, and are formed by prefixing MI to the ROOT.

1. The Active Voice has the Direct, Emphatic, and EXCLUSIVE forms.

(1). The DIRECT form ; as, milahatra aho, I *arrange* myself, or, *set* myself in order.

(2). The EMPHATIC form ; as, Izaho milahatra, I *arrange* myself.

(3). The EXCLUSIVE form ; as, Izaho no milahatra, It is I, or, I am he that arranges himself.

2. The Passive Voice has the Direct, Emphatic, and Exclusive forms.

(1). The DIRECT form ; as, Ilaharana aho, I myself *am arranged*.

(2). The EMPHATIC form ; as, Izaho ilaharana, I *myself* am arranged.

(3). The EXCLUSIVE form ; as, Izaho no ilaharana, I *myself* am he that is arranged,

3. The Adjunctive is Passive in form but Active in Signification. It has three forms ; Direct, Emphatic, and Exclusive.

(1). The DIRECT form ; as, ilaharako, arranged by myself, i. e. I arrange myself.

(2). The EMPHATIC form ; as, ireny vato ireny nilaharako, those stones were arranged, or, set in order by myself, i. e. I myself arranged these stones.

(3). The EXCLUSIVE form ; as, ireny vato ireny no nilaharako, those are the very stones that were arranged by me myself, i. e. those very stones I arranged myself.

The other Tenses have these forms:

II. POTENTATIVE VERBS express power, will, liberty, or possibility of doing, or accomplishing what is expressed by the word in its primitive form, and are formed by prefixing MAHA to the root.

1. The Active Voice has the Direct, Emphatic, and Exclusive forms.

(1). The DIRECT form ; as, mahalahatra aho, I am able to arrange or set in order ; mahavonjy aho, I am able to save, i. e. I have power, will, wisdom, and opportunity to save.

(2). The EMPHATIC ; as, Izaho mahalahatra, *I* am able to arrange ; Izaho mahavonjy, *I* am able to save.

(3). The EXCLUSIVE form ; as, Izaho no mahavonjy, I am he that is able to save ; Izaho no mahalahatra, I am he that is able to arrange.

2. The Passive Voice has the Direct, Emphatic, Exclusive, and Adjunctive forms.

(1). The DIRECT form ; as, ahalaharana aho, I am arranged by one that is able ; ahavonjena aho, I am saved by one that is able to save.

(2). The EMPHATIC form ; as, Izaho ahalaharana, I am arranged by one that is able ; Izaho ahavonjena, I am saved by one that is able.

(3). The EXCLUSIVE FORM ; as, Izaho no ahavonjena, I am he that is saved by one that is able ; Izaho no ahalaharana, I am he that is arranged or set in order by one that is able.

3. The PRONOMINAL ADJUNCTIVE is Passive in form, but Active in signification, and has also its Direct, Emphatic and Exclusive forms.

(1). The DIRECT form ; as, ahavonjeko mpanota, sinners can be *saved* by me, i. e. I am able to save sinners ; ny miaramila ahalaharako, the soldiers can be *arranged* by me, i. e. I am able to arrange the soldiers.

(2). The EMPHATIC form ; as, mpanota ahavonjeko, *sinners* can be saved by me, i. e. I am able to save *sinners* ; ny miaramila ahalaharako, the *soldiers* can be arranged by me, i. e. I am able to arrange the *soldiers*.

(3). The EXCLUSIVE form ; as, mpanota no ahavonjeko ; sinners are the persons that can be saved by me, i. e. I am able to save none but sinners ; ny miaramila no ahalaharako, the soldiers are the men that I am able to arrange.

The POTENTATIVE Verb expresses absolute power.

1. Because it expresses all that an absolute sovereign could wish to be, or to possess.

2. Because the Noun to which *maha* is prefixed, is made a Potentative Verb ; as, Inona no mahandriamanitra Azy ? what makes him a God ? Inona no maholona azy ? what makes or constitutes him a man ? Inona no mahabiby azy ? what makes him a beast ?

3. Because it denotes that the agent has absolute power, perfect liberty, and a suitable opportunity to act or to do what is expressed ; as, Izaho no mahefa ny sitra-poko, I am he that can do my own pleasure.

III. INTENSIVE VERBS express intensity, growth, or advancement, and are formed from Potentative Verbs by changing MAH into MIHI, as, mahatsara, to be able to better, to benefit, to beautify ; mihiatsara, to get better, to become better, to grow better ; hendry, wise ; mihiahendry ny olona, the people are getting wiser, or becoming wiser.

1. The ACTIVE VOICE.

(1). The DIRECT form ; as, mihiatsara ny tany, the land is improving ; mihiahendry ny ankizy, the children are growing in wisdom.

(2). The EMPHATIC form ; as, ny ankizy mihiahendry, the *children* are growing in wisdom ; ny *tany* mihiatsara, the *land* is improving.

(3). The EXCLUSIVE form ; as, ny ankizy no mihiahendry, it is the children that are growing in wisdom ; ny tany no mihiatsara, it is the land that is improving.

2. The PASSIVE VOICE.

(1). The DIRECT form ; as, ihiatsarana ny tany, the land is improved ; ihiahendrena ny ankizy. the children are made to grow in wisdom.

(2). The EMPHATIC form ; as, ny tany ihiatsarana, the *land* is improved ; ny ankizy ihiahendrena, the *children* are made to grow in wisdom.

(3). The EXCLUSIVE form ; as, ny ankizy no ihiahendrena, it is the children that are made to grow in wisdom ; ny tany no ihiatsarana, it is the land that is improved.

3. The PRONOMINAL ADJUNCTIVE.

(1). The DIRECT form ; as, ihiatsarako ny tany, the land is improved by me, i. e. I improved the land.

(2). The EMPHATIC form ; as, ny tany ihiatsarako, the land is improved by me, i. e. I improved the *land*.

(3). The EXCLUSIVE form ; as, ny tany no ihiatsarako, it is the land that is improved by me, i. e. it is the land that I improve.

IV. TRANSITIVE VERBS express the action passing from the agent to the object, and are formed by prefixing MAM, MAN, MANA, MANG, and MANK, &c. to the root after the first radical letter is rejected ; as, mandahatry ny miaramila aho, I arrange the soldiers, or I set the soldiers in order.

The Passive form of the transitive Verb expressing the circumstance of means, place, or time, is called *circumstantial*.

1. The ACTIVE VOICE.

(1). The DIRECT form ; as, mandahatry ny miaramila aho, I arrange the soldiers.

(2). The EMPHATIC form as, Izaho mandahatry ny miaramila, *I* arrange the soldiers.

(3). The EXCLUSIVE form ; as, Izaho no mandahatry ny miaramila, I am he that arranges the soldiers.

2. The PASSIVE Voice.

(1). The DIRECT form ; as, andaharana ny miaramila, the soldiers are arranged.

(2). The EMPHATIC form ; as, ny miaramila andaharana, the *soldiers* are arranged.

(3). The EXCLUSIVE form ; as, ny miaramila no andaharana, It is the soldiers that are arranged.

3. The PRONOMINAL ADJUNCTIVE.

(1). The DIRECT form ; as, andaharako ny miaramila, the soldiers are arranged by me, i. e. I *arrange* the soldiers.

(2). The EMPHATIC form ; as, ny miaramila andaharako, the *soldiers* are arranged by me, i. e. I arrange the *soldiers*.

(3). The EXCLUSIVE form ; as, ny miaramila no andaharako, It is the soldiers that I do arrange.

V. RECIPROCATIVE VERBS express a reciprocal action, and are formed from Transitive Verbs, by changing M into MIF.

1. The ACTIVE VOICE.

(1). The DIRECT form ; as, mifandahatra ny miaramila, the soldiers arrange one another.

(2). The EMPHATIC form ; as, ny miaramila mifandahatra, the *soldiers* arrange one another.

(3). The EXCLUSIVE form ; as, ny miaramila no mifandahatra, it is the soldiers that arrange one another, or arrange themselves.

2. The PASSIVE VOICE.

(1). The DIRECT form ; as, ifandaharana ny miaramila, the soldiers are reciprocally arranged.

(2). The EMPHATIC form ; as, ny miaramila ifandaharana, the *soldiers* are reciprocally arranged.

(3). The EXCLUSIVE form ; as, ny miaramila no ifandaharana, it is the soldiers that are reciprocally arranged.

3. The PRONOMINAL ADJUNCTIVE.

(1). The DIRECT form ; as, ifandaharanay izany, it is that which is arranged by us (inclusively), reciprocally, i. e. we arrange it reciprocally.

(2). The EMPHATIC form ; as, izany ifandaharanareo, *that* is arranged by you reciprocally, i. e. you arrange it reciprocally.

(3). The EXCLUSIVE form ; as, izany no ifandaharantsikia, that is the very reason it is arranged by us (exclusively) reciprocally, i. e. we reciprocally arranged it on that very account.

ITS SUBDIVISIONS OR ADDITIONAL CLASSIFICATIONS.

THE secondary divisions of the Malagasy Verbs are

subdivided into three classes. 1. CAUSATIVE. 2. RECIPROCATIVE CAUSATIVE. 3. POTENTATIVE CAUSATIVE.

I. CLASS.

I. CAUSATIVE Verbs express the making of another to act, or to do, and are formed by prefixing MAMP, and AMP to the Simple Verbs.

1. The CAUSATIVE of the REFLECTIVE Verb.

A. Mampilahatra, to cause to arrange themselves.

P. Ampilaharana, to be caused to be arranged of themselves.

2. Causative of the Potentative Verb.

A. Mampalahatra, to cause to be able to arrange.

P. Ampalaharana, to be made able to be arranged.

3. The Causative of the Intensive Verb.

A. Mampihiatsara, to cause to better, to beautify, to benefit himself, or itself.

P. Ampihiatsarana, to be caused to be improved, or bettered.

4. The Causative of the Transitive Verb.

A. Mampandahatra, to cause to arrange, or to set in order.

P. Ampandaharana, to be caused to be arranged.

5. The Causative of the Reciprocal Verb.

A. Mampifandahatra, to cause to arrange reciprocally.

P. Ampifandaharana, to be caused to be reciprocally arranged.

II. CLASS.

II. Reciprocal Causative Verbs express the causing, or, the making of persons, or things to act

reciprocally, and are formed by changing **M**, of the Causative of the Transitive Verb into **MIF**.

1. The Reciprocal Causative of the Reflective Verb.

A. *Mifampilahatra*, to cause reciprocally to arrange themselves.

P. *Ifampilaharana*, to be caused reciprocally to be arranged.

2. The Reciprocal Causative of the Potentative Verb.

A. *Mifampalahatra*, to cause reciprocally to be able to arrange.

P. *Ifampalaharana*, to be reciprocally made able to be arranged. [Verb.

3. The Reciprocal Causative of the Intensive

A. *Mifampiatsara*, to cause reciprocally to better, or, to become better.

P. *Ifampiatsarana*, to be reciprocally caused to be bettered, or improved.

4. The Reciprocal Causative of the Transitive Verb.

A. *Mifampandahatra*, to cause reciprocally to arrange.

P. *Ifampandaharana*, to be reciprocally caused to be arranged.

III. CLASS.

III. The **POTENTATIVE CAUSATIVE** of the Verbs express power, or ability to cause to act or to do.

1. The Potentative of the Causative Reflective Verb.

A. Mahampampilahatra, to have power or ability to cause to arrange themselves.

P. Ahampampilaharana, to be made able to be reciprocally arranged.

2. The Potentative of the Causative Potentative Verb.

A. Mahampampalahatra, to have power to cause to be able to arrange.

P. Ahampampalaharana, to be endowed with power to be made able to be arranged.

3. The Potentative of the Causative Intensive Verb.

A. Mahampampiatsara, to have power to cause to grow better, to become better of themselves.

P. Ahampampiatsarana, to be endowed with power to be caused to become better.

4. The Potentative of the Causative Transitive Verb.

A. Mahampampandahatra, to have power to cause to arrange.

P. Ahampampandaharana, to be endowed with power to be caused to be arranged.

5. The Potentative of the Causative Reciprocal Verb.

A. Mahampampifandahatra, to have power to cause to arrange reciprocally.

P. Ahampampifandaharana, to be endowed with power to be caused to be reciprocally arranged.

The preceding Verbs, like the Primitive have their Direct, Emphatic, and Exclusive forms in all the Moods and Tenses of both Active and Passive voices.

IV. ITS MOODS.

THERE are five MOODS, or MODES, which are usually called,—the INDICATIVE, the IMPERATIVE, the SUBJUNCTIVE, or Conditional, and the INFINITIVE.

1. The INDICATIVE Mood declares, or questions ;—*miasa aho, I work ; antsoina hianao, thou art called ; nandeha v' izy ? did he go ? mampianatra moa hianareo, do you teach ?*

2. The IMPERATIVE Mood commands, exhorts, entreats, permits ;—*mandehana, begone ; mivaloza, repent, confess thy sins, and cry for mercy ; tahio aho, let me be blessed, i. e. bless me ; avelao handeha izy, allow him to go ; aoka aho hanoratra, let me write.*

1. The IMPERATIVE Mood expresses prohibition, when the negative word, *aza*, is placed before the Verb ; as, *aza mangalatra hianao, thou shalt not steal, i. e. steal not thou. Aza miampanga laingia hianao, thou shalt not bear false witness, i. e. bear thou not false witness.*

2. The Imperative Mood changes the position of the Emphasis, and transfers it into the last syllable, but when a vowel, or a syllable is added, it is placed on the Penultimate ; as, *mandràra, to forbid, to prohibit ; mandràrà, forbid, prohibit ; mandeha, to go, to walk ; mandehàna, to go away, begone.*

3. As the terminations of the Imperative Mood vary in both the Active and Passive voices, the following classification of the Verbs ending in each Consonant, should be thoroughly learnt and remembered.

EXAMPLES.

The Emphasis is on the Italic vowel *a* of the Imperative.

English Signification.	Infinitive Present.	Imperative Active.	Imperative Passive.
B.	Ba, be, by, bo ;	<i>ba</i> , beaza, baza, boa ;	bao, beazo, bazo, boy.
To adhere,	Momba,	momb <i>a</i> ,	ombao.
— magnify,	Mahabe,	mahabea <i>a</i> ,	ahabeazo, lehibeazo.
— hire,	Manamby,	manamb <i>a</i> za,	anambazo, tambazo.
— flatter,	Mandrobo,	mandrob <i>a</i> , androb <i>oy</i> , rob <i>oy</i> .	
D.	Da, dy, do ;	<i>da</i> , dava, dia, dao, davao, lavao, dio, doa ;	doy.
To cry out,	Midadadada,	midadadad <i>a</i> ,	dadadadao, idadada-dao.
— deny,	Mand <i>a</i> ,	mandav <i>a</i> ,	andavao, lavao.
— command,	Mandidy,	mandid <i>a</i> ,	andidio, didio.
— run,	Midodododo,	midododod <i>oa</i> ,	idodododoy, dododo-doy.
	Dra, dry, dro ;	<i>dra</i> , dria, dra-sa, droa ;	drao, drio, droy, draso.
To look up,	Miandrandra,	miandrandr <i>a</i> ,	iandrandrao, andrandrao.
— be in chains,	Migadra,	migadr <i>a</i>	igadrao, gadrao.
— lie down,	Mandry,	mandr <i>a</i> ,	andrio.
— wait, to watch,	Miandry,	miandr <i>as</i> a,	iandraso, andraso.
— bathe,	Mandro,	mandr <i>oa</i> ,	androy.
F.	Fa, fy, fo, foy, oy ;	<i>fa</i> , faza, foa, iza, foiza ;	fao, fazo, foy, izo, foizo.
To wipe,	Mamafa,	mamaf <i>a</i> ,	amafao, fafao.
— sow,	Mamafy,	mamaf <i>az</i> a,	amafazo, fafazo.
— bespeak,	Mamoyo,	mamoy <i>o</i> ,	amoyo, foyo.
— despond,	Mamoy,	mamoy <i>o</i> ,	amoyo.
— forsake,	Mahafoy,	mahafoy <i>o</i> ,	ahafoyo, foizo.

Examples (continued).

English Signification.	Infinitive Present.	Imperative Active.	Imperative Passive.
G.	Ga, gy, go ;	ga, gia, goa ;	gao, gio, goy.
To be amazed,	Migaga,	migaga,	igagao, gagao.
— visit,	Mamangy,	mamangia,	amangio, vangio,
— cry loud,	Migogogogo,	migogogoa,	igogogogoy, gogogo- goy.
H.	Ha, hy, ho ;	ha, heza, hoa ;	hao, hezo, hoy.
To get loose,	Mivaha,	mivaha,	ivahao, vahao.
— tie,	Mamehy,	mameheza,	amehezo, fehezo.
— show,	Maneho,	manehoa,	anehoy, sehoy.
J.	Ja, jy, jo ;	ja, jia, joa ;	jao, jio, joy.
To respect,	Manaja,	manaja,	anajao, hajao.
— examine,	Mikiajy,	mikiajia,	ikiajio, kajio.
— be wanton,	Mijejo,	mijejoa,	ijejoy, jejoy.
K.	Ka, ky, ko ;	ka, ha, ke, koa ;	kao, ho, keo, koy,
To reign,	Manjaka,	manjaka,	anjakao, zakao.
— ask a favor,	Mangataka,	mangataha,	angataho.
— consent,	Maneky,	maneke,	anekeo, ekeo.
— portion,	Manoko,	manokoa,	anokoy, tokoy.
L.	La, lao, ly, lo ;	lava, laova, le- zo, lia, loa ;	lavao, laovy, lezo, lio, loy.
To be able to			
deny,	Mahalα,	mahalava,	ahalavao, alavao,
— play,	Milalao, or milaolao,	milalaova,	ilalaovy, lalaovy.
— answer,	Mamaly,	mamalia,	amalio, valio.
— strike,	Mamely,	mameleza,	amelezo, velezo.
— replace or substitute,	Manolo,	manoloa,	anoloy, soloy.

Examples (continued).

English Signification.	Infinitive Present.	Imperative Active.	Imperative Passive.
To pass by,	Mandalo,	mandalova,	andalovy, lalovy.
— spin,	Mamoly,	mamoleza	amolezo, folezo.
M.	Ma, me, my, mo ;	ma, meza, mia, moa ;	mao, mezo, meo, mio, moy.
To cry aloud,	Mimamama- ma,	mimamama- ma,	imamamamao.
— give,	Manome,	manomeza,	anomezo, omeo.
— soften,	Mandemy,	mandemia,	andemio.
— play with the finger,	Mandemole- mo,	mandemole- moa,	andelomolemoy.
N.	Na, ne, ny, noa, nia ;	na, nea, neva, nia, noa, no- sa, noava, niava ;	no, neo, nio, noy, no- sy, noavy, toavy, niavy, siavo, or sia- vy.
To silence,	Mampangina,	mampangina,	ampangino,
— raise,	Manangana,	manangana,	anangano, tsangano.
— cry aloud,	Minene,	minenea, or mineneva,	ineneo, neneo.
— weep,	Mitomany,	mitomania,	itomanio, tomanio.
— kill,	Mamono,	mamonoa,	amonoy, vonoy.
— wrap, to swathe,	Mamono,	mamonosa,	amonosy, fonosy.
— support,	Manoa,	manoava,	anoavy, toavy,
— go out of the way,	Mania,	maniava,	aniavy, siavo.
P.	Pa, py, po ;	pa, paza, poa ;	pao, pazo, poy.
To hop, to hobble,	Mipapapapa,	mipapapapa,	ipapapapao, papapa- pao.
— throw, to cast,	Manipy,	manipaza,	anipazo, tsipazo.
— serve,	Manompo,	manompoa,	anomпой, томпой.

Examples (continued).

English Signification.	Infinitive Present.	Imperative Active.	Imperative Passive.
R.	Ra, re, or re- ny, ry, ro ;	ra, renesa, ria, roa ;	rao, reneso, rio, -roy.
To forbid,	Mandrara,	mandrara,	andrarao, rarao.
— hear,	Mandre, or mandreny,	mandrenesa,	andreneso, reneso.
— plait mats,	Mandrany,	mandraria,	andrario, rario.
— burn,	Mandoro,	mandoroa,	andoroy, doroy.
— point out,	Manoro,	manoroa,	anoroy, toroy.
S.	Sa, sy, so, soa ;	sa, sia, soa, soava ;	sao, sio, soy, soavy.
To reckon, to leave a residue,	Manisa, manisa,	manisa, manisa,	anisao, isao, isao, sisao.
To create,	Manisy,	manisia,	anisio, isio.
— upbraid,	Maneso,	maneso,	anesoy, esoy.
— bless, to benefit,	Mahaso,	mahasoava,	hasoavy, soavy.
T.	Ta, te, ty, to ;	ta, teva, teza, toava ;	tao, tevo, tezo, toavy.
To cry for in- dulgence,	Mihanta,	mihanta,	ihantao, hantao,
— drop as water,	Mitete,	miteteva,	itetevo, tetevo.
— shear,	Manety,	maneteza,	anetezo, hetezo.
— obey,	Mankato,	mankatoava,	ankatoavy, toavy.
Tr.	Tra, titra, hi- tra, nitra ;	tra, tara, tera, hera, nera ;	trao, taro, tero, hero, nero.
To commise- rate,	Miantra,	miantra,	iantrao, antrao.
— know,	Mahafantra,	mahafantatara,	hafantaro, fantaro.
— send a present,	Manatitra,	manatera,	anatero, atero.

Examples (continued).

English Signification.	Infinitive Present.	Imperative Active.	Imperative Passive.
— oppose,	Manohitra,	manohera,	anohero, tehero.
— reimburse,	Manonitra,	manonera,	anonero, onero.
Ts.			
	Tsa, tsy, tso ;	tsa, tsia, tsoa ;	tsao, tsio, tsoy.
To set rice plants,	Manetsa,	menetsa,	anetsao, ketsao.
— rectify,	Manitsy,	manitsia,	anitsio, hitsio.
— make white,	Mamotsy,	mamotsia,	amotsio, fotsio.
— call,	Miantso,	miantsoa,	iantsoy, antsoy.
V.			
	va, vy, vo ;	va, via, voa ;	vao, vio, voy.
To open,	Mivava,	mivava,	ivavao, vavao.
— ask,	Miangavy,	miangavia,	iangavio, angavio.
— bark,	Mivovo.	mivovoa,	ivovoy, vovoy.
Z.			
	Za, zy, zo.	za, zia, zoa,	zao, zio, zoy.
To hunt,	Mihaza,	mihaza,	ihazao, hazao.
— laugh at,	Mivazy,	mivazia,	ivazio, vazio.
— obtain,	Mahazo,	mahazoa.	ahazoy, azoy.

3. The POTENTIAL Mood implies power, will, liberty, possibility, obligation, or duty.

(1). When power, will, or, liberty is implied, the Potential Verb is used ; as, mahasotro aho, I can drink, i. e. I have power and liberty to drink.

(2). When possibility, obligation, or duty is either implied or expressed, the Verbs mahay, *is able*, or, *capable*, mety, *is proper*, *right*, or *possible*, mahazo, *may have*, or *may obtain*, tokony *ought*, or *worthy of*, tsy maitsy, *must*, or *ought*, are used as auxiliaries.

4. The SUBJUNCTIVE or Conditional Mood implies doubt, uncertainty, or condition, and the Verb is preceded by a Conjunction, either expressed, or understood; as, *raha avy hianao, dia faly aho*, if you come, I shall be glad; *raha tonga izy, dia handeha aho*, when he arrives, I will go.

V. The INFINITIVE Mood is simply the Radical form of the Verb, and expresses existence or action indefinitely without any reference to NUMBER, or PERSON; as, *mividy, to buy, mivarotra, to sell, misy, to be, or to exist; mandeha, to walk, mangataka, to ask, to beg a favour.*

The Verb has the same form in the Infinitive Mood, Present Tense, with the Present Tense of the Participle, and of the Verb in the Indicative Mood.

VI. TENSES, OR TIMES.

VERBS have three Simple and three Compound Tenses.

1. The SIMPLE TENSES are the Present, Perfect, and Future.

(1). The Present Tense represents what is now passing, or existing, and is expressed by the Verb in its Primitive State; as, *misotro aho*, I drink; *mifaly hianareo*, you rejoice; *miasa izareo*, they work; *eo isotroany ny rano*, the water is drunk by them there.

(2). The Perfect Tense represents what is past, or completed, and is expressed by the letter *n*, in both the Active and Passive Voices: as, *nisotro aho, I*

drank; nomeko, was given by me; teo nisotroany ny rano, the water was drank by them there.

(3). The Future Tense represents an action, or event, as yet to come, and is expressed by the letter *h*, in both the Active and Passive Voices; as *hisotro aho*, I shall or will drink; *homeko*, shall or will be given by me; *eo hisotroany ny rano*, the water will be drank by them there.

(4). The letter *m*, the sign, or characteristic of the Present Tense in the Active voice is changed into the letter *n*, to express the Perfect Tense, and into the letter *h*, to express the Future Tense in both Active and Passive Voices; as, *misotro aho*, I drink, *nisotro aho*, I drank; *hisotro aho*, I shall, or will drink.

2. The COMPOUND TENSES are the PRESENT PERFECT, the PLUPERFECT, and the FUTURE PERFECT, and are formed by the word *EFA*, *done*, *completed*, and precedes the Verb in its Present, Perfect and Future Tenses.

(1). The Present Perfect Tense represents an Action, or event as commenced, but is still going on; as, *efa miasa aho*, I began working or I have worked.

(2). The Pluperfect Tense represents an action, or event as perfectly passed long ago; as, *efa niasa aho*, I had worked.

(3). The Future Perfect Tense represents the certainty of an action being done, or an event coming to pass immediately; as, *efa handeha aho*, I am on the point of going, I am about going, I am going.

VII. AUXILIARIES.

THE AUXILIARIES consist of VERBS, ADJECTIVES, and ADVERBS.

1. OF VERBS. They are EFA, VOA, TAFa, mahay, mety, mahazo, avelao, aleo.

(1). EFA signifies *done*, effected, completed; and it forms the Compound Tenses, the Present Perfect, the Pluperfect, and the Future Perfect Tenses.

(2). VOA, shot, struck, killed; and TAFa, which implies perfection, as to union and completion. Both these Auxiliaries are prefixed to roots, and render Nouns and Adjectives, Verbs and Participles in the Passive Voice. VOA, forms an imperfect Tense, or Indefinite Past Tense; as, voa soratra, is or was written, voa soratra, is, or was written by me.

(3). TAFa forms a Pluperfect Tense, or a Perfect past tense; as, tafaray ny olona, the people have been perfectly united together, from tafa, and iray, one; tafangona ny olona, the people had come together, or had all assembled, from tafa, complete, and angona, gathering.

(4). Mahay, is able or capable; mety, is proper, lawful, suitable, expedient, or willing; mahazo, is attainable, may, or can have, or obtain, are often used as Auxiliaries to express the Potential Mood.

(5). Avelao, *let be, granted, permitted, allowed*, and aleo, *is preferable*, a wish to prefer one thing to another; are often used as Auxiliaries to Verbs in the 1st. and 3rd. persons of the Imperative Mood.

2. Of ADJECTIVES. They are tokony, worthy, expedient, and mendrikia, proper, suitable, becoming.

3. Of ADVERBS. They are, aza, *let not, be not*; aoka, *enough*, let it suffice; - mainkia, *rather*, and tsy maitsy, it signifies absolutely necessary, must be of necessity.

(1). AZA is used as an Auxiliary, principally to Verbs of the 2nd. Person in the Imperative Mood and expresses an absolute prohibition.

(2). AOKA is used as an Auxiliary to Verbs of the 1st. and 3rd. Persons in the Imperative Mood.

(3). MAINKIA and tsy maitsy are used as Auxiliaries to Verbs, either in the Indicative, Subjunctive, or Potential Mood.

VIII. PARTICIPLES.

THE PARTICIPLES, like the Verbs, have three Simple and three Compound Tenses. It is, because they have no NOMINATIVE CASE that they are called Participles, for there is nothing else to distinguish them from the Verbs.

TENSES.

1. Present Active. Mandahatra, arranging.

———— Passive. Andaharana, arranged.

2. Perfect Active. Nandahatra, having arranged.

———— Passive. Nandaharana, having been arranged.

3. Future Active. Handahatra, being about to arrange.

TENSES (continued).

3. Future Passive. Handaharana, being about to be arranged.

4. Present Perfect Active. Efa mandahatra, beginning to arrange.

————— Passive. Efa andaharana, beginning to be arranged.

5. Pluperfect Active. Efa nandahatra, having had arranged.

————— Passive. Efa nandaharana, having had been arranged.

6. Future Perfect Active. Efa handahatra, having been about to arrange.

————— Passive. Efa handaharana, having been about to be arranged.

2. There are six Tenses belonging to Participles of the Potentative Passive Voice,—Present, Perfect, Future, Present Perfect, Pluperfect, and Future Perfect.

Present Passive. Alahatra, arranged.

Perfect ——— Nalahatra, having been arranged.

Future ——— Hahahatra, being about to be arranged and,

Perfect Passive. Voa lahatra, having been arranged.

Pluperfect ——— Tafalahatra, having been completely arranged.

3. All Participles become Participial Common Nouns by prefixing the Article NY to them, and the Proper Names by prefixing the Articles I, or RA to them, viz.

PARTICIPIAL NOUNS.

Common Nouns ; as, ny mandahatra, he that arranges.

———— ny nandahatra, he that arranged,

———— ny handahatra, he that is about to arrange.

———— ny voa lahatra, they that were arranged.

Proper Names ; as, Imandahatra, or Ramandahatra, the name of a person.

———— Ilahatra, or Ralahatra, name of a person.

IX. VERBAL NOUNS.

THERE are three kinds or Classes of Verbal Nouns, formed from Regular Verbs, and are specified by the Prefixes P and F, and the affix NA, viz. Mandahatra, to arrange.

1. Mpandahatra, arranger, or the person, or persons that arrange ; mpanoratra, writer.

2. Fandahatra ; *mode*, or *manner of arranging*, or of setting in order ; fanoratra, mode of writing.

3. Fandaharana, *parade*. The former is formed by changing M, into F, and the latter by prefixing F to the Circumstantial Verb, and by affixing NA to the Imperative of the Active Voice.

X. CONJUGATIONS.

THE Conjugation of a regular Malagasy Verb, is the arrangement of its various forms, moods, and tenses. There are four Conjugations. First, the

Active ; second, the Passive ; third, the Pronominal Adjunctive ; fourth, the Circumstantial.

The first is called Active Voice, because it shows the Inflections of Reflective and Transitive Verbs ; as, *manpianatra*, to teach.

The second is called Passive Voice, because it shows the Inflections of Passive Verbs in their simplest form ; as, *ampianarina*, to be taught.

The third is called the Pronominal Adjunctive, because it shows the Inflections of Verbs with the Pronominal Affixes, which are Passive in form, but Active in signification ; as, *soratako*, written by me, i. e. I write.

The fourth is called the Circumstantial, because it shows the Inflections of Verbs which express the circumstance of means used, or of place where, or of time, when a thing is done ; and which are Passive in form, but Active in signification, for they govern the Objective Case ; as, *penisily nanoratako ny taratasy*, I wrote the letter with a pencil, i. e. pencil is the instrument employed, or the means used ; *omaly nanoratako izany*, I wrote it yesterday.

FIRST CONJUGATION.

THE Conjugation of a regular Verb Active ;
mampianatra, *to teach*. The English of the first
person Singular of the different tenses alone is given
in the conjugation of the verbs.

INDICATIVE MOOD. Direct Form.

Present Tense.

Singular.	Plural.
1st Person. Mampianatra aho, I teach.	1st Person Mampianatra iza-hay. Exclusive. Mampianatra isi-kia. Inclusive.
2nd — Mampianatra hianao.	2nd — Mampianatra hianareo.
3rd — Mampianatra izy.	3rd — Mampianatra izareo.

Perfect.

1. Nampianatra aho, I taught.	1. Nampianatra izahay. Ex. Nampianatra isikia. In.
2. Nampianatra hianao.	2. Nampianatra hianareo.
3. Nampianatra izy.	3. Nampianatra izareo.

Future.

1. Hampianatra aho, I shall, or will teach.	1. Hampianatra izahay. Ex. Hampianatra isikia. In.
2. Hampianatra hianao.	2. Hampianatra hianareo.
3. Hampianatra izy.	3. Hampianatra izareo.

Present Perfect.

1. Efa mampianatra aho, I have taught.	1. Efa mampianatra izahay. Ex. Efa mampianatra isikia. In.
2. Efa mampianatra hianao.	2. Efa mampianatra hianareo.
3. Efa mampianatra izy.	3. Efa mampianatra izareo.

CONJUGATION (Continued).

Pluperfect.

Singular.

1. Efa nampianatra aho, I had taught.
2. Efa nampianatra hianao.
3. Efa nampianatra izy.

Plural.

1. Efa nampianatra izahay. Ex. Efa nampianatra isikia. In.
2. Efa nampianatra hianareo.
3. Efa nampianatra izareo.

Future Perfect.

1. Efa hampianatra aho, I shall or will have taught.
2. Efa hampianatra hianao.
3. Efa hampianatra izy.

1. Efa hampianatra izahay. Ex. Efa hampianatra isikia. In.
2. Efa hampianatra hianareo.
3. Efa hampianatra izareo.

Emphatic Form.

Present Tense.

1. Izaho mampianatra, I teach.
2. Hianao mampianatra.
3. Izy mampianatrara.

1. Izahay mampianatra. Ex. Isikia mampianatra. In.
2. Hianareo mampianatra.
3. Izareo mampianatra.

Exclusive Form.

Present Tense.

1. Izaho no mampianatra, It is I that teaches, or I am he that teaches.
2. Hianao no mampianatra.
3. Izy no mampianatra.

1. Izahay no mampianatra. Ex. Psikia no mampianatra. In.
2. Hianao no mampianatra.
3. Izareo no mampianatra.

Note. By retaining the letter *n*, for the Perfect Tense, and *n*, for the Future, the other Tenses follow in like manner.

Conjugation (continued).

Imperative Mood.

Direct Form.

Singular.

Plural.

- | | |
|---|--|
| 1. Aoka hampianatra aho, let
me teach. | 1. Aoka hampianatra izahay.*
Aoka hampianatra isikia. |
| 2. Mampianara hianao. | 2. Mampianara hianareo. |
| 3. Aoka hampianatra izy. | 3. Aoka hampianatra izareo. |

Emphatic Form.

- | | |
|---|---|
| 1. Aoka aho hampianatra, let
me teach. | 1. Aoky izahay hampianatra.
Aoky isikia hampianatra. |
| 2. Aoky hianao hampianatra. | 2. Aoky hianareo hampianatra. |
| 3. Aoky izy hampianatra. | 3. Aoky izareo hampianatra. |

Exclusive Form.

- | | |
|---|---|
| 1. Aoky izaho no hampianatra,
let me be he that is to teach. | 1. Aoky izahay no hampianatra.
Aoky isikia no hampianatra. |
| 2. Aoky hianao no hampianatra. | 2. Aoky hianareo no hampianatra. |
| 3. Aoky izy no hampianatra. | 3. Aoky izareo no hampianatra. |

Subjunctive Mood. Direct form.

Present Tense.

- | | |
|---|---|
| 1. Raha mampianatra aho, If
I teach. | 1. Raha mampianatra izahay,
Raha mampianatra isikia. |
| 2. Raha mampianatra hianao. | 2. Raha mampianatra hianareo. |
| 3. Raha mampianatra izy. | 3. Raha mampianatra izareo. |

* The first line of the Plural is *Exclusive*, the second *Inclusive*.

CONJUGATION.

Perfect.

Singular.

Plural.

- | | |
|---|--|
| 1. Raha nampianatra aho, if I taught, or did teach. | 1. Raha nampianatra izahay. Raha nampianatra isikia. |
| 2. Raha nampianatra hianao. | 2. Raha nampianatra hianarco. |
| 3. Raha nampianatra izy. | 3. Raha nampianatra izareo. |

Future.

- | | |
|--|--|
| 1. Raha hampianatra aho, If I shall or will teach. | 1. Raha hampianatra izahay. Raha hampianatra isikia. |
| 2. Raha hampianatra hianao, | 2. Raha hampianatra hianareo. |
| 3. Raha hampianatra izy. | 3. Raha hampianatra izareo. |

Present Perfect.

- | | |
|--|--|
| 1. Rehefa nampianatra aho, If I have taught. | 1. Rehefa nampianatra izahay. Rehefa nampianatra isikia. |
| 2. Rehefa nampianatra hianao. | 2. Rehefa nampianatra hianareo. |
| 3. Rehefa nampianatra izy. | 3. Rehefa nampianatra izareo. |

Pluperfect.

- | | |
|---|--|
| 1. Rehefa nampianatra aho. If I had taught. | 1. Rehefa nampianatra izahay. Rehefa nampianatra isikia. |
| 2. Rehefa nampianatra hianao. | 2. Rehefa nampianatra hianareo. |
| 3. Rehefa nampianatra izy. | 3. Rehefa nampianatra izareo. |

Future Perfect.

- | | |
|--|--|
| 1. Rehefa hampianatra aho, if I shall or will have taught. | 1. Rehefa hampianatra izahay. Rehefa hampianatra isikia. |
| 2. Rehefa hampianatra hianao. | 2. Rehefa hampianatra hianareo. |
| 3. Rehefa hampianatra izy. | 3. Rehefa hampianatra izareo. |

CONJUGATION.

Emphatic and Exclusive Form.

Present Tense.

Singular.

Plural.

- | | |
|---|---|
| 1. Raha izaho no mampianatra,
if I be he that is teaching. | 1. Raha izahay no mampianatra.
Raha isikia no mampianatra. |
| 2. Raha hianao no mampianatra. | 2. Raha hianareo no mampianatra. |
| 3. Raha izy no mampianatra. | 3. Raha izareo no mampianatra. |

Present Perfect.

- | | |
|---|--|
| 1. Rehefa izaho no mampianatra,
if I be he that is to have been
teaching. | 1. Rehefa izahay no mampiana-
tra.
Rehefa isikia no mampianatra. |
| 2. Rehefa hianao no mampiana-
tra. | 2. Rehefa hianareo no mampia-
natra. |
| 3. Rehefa izy no mampianatra. | 3. Rehefa izareo no mampianatra. |

See the note page 136.

Potential Mood. Direct Form.

Present Tense.

- | | |
|--|---|
| 1. Mahampianatra aho, I can
teach, or I have ability to
teach. | 1. Mahampianatra izahay.
Mahampianatra isikia. |
| 2. Mahampianatra hianao. | 2. Mahampianatra hianareo. |
| 3. Mahampianatra izy. | 3. Mahampianatra izareo. |

Perfect.

- | | |
|---|---|
| 1. Nahampianatra aho, I could
teach, or I had power to
teach. | 1. Nahampianatra izahay.
Nahampianatra isikia. |
| 2. Nahampianatra hianao. | 2. Nahampianatra hianareo. |
| 3. Nahampianatra izy. | 3. Nahampianatra izareo. |

CONJUGATION.

Future Perfect.

Singular.

Plural.

- | | |
|--|---|
| 1. Hahampianatra aho, I shall
or will be able to teach. | 1. Hahampianatra izahay.
Hahampianatra isikia. |
| 2. Hahampianatra hianao. | 2. Hahampianatra hianareo. |
| 3. Hahampianatra izy. | 3. Hahampianatra izareo. |

Present Perfect.

- | | |
|--|---|
| 1. Efa mahampianatra aho,
I could have taught, or I
have had ability to teach. | 1. Efa mahampianatra izahay.
Efa mahampianatra isikia. |
| 2. Efa mahampianatra hianao. | 2. Efa mahampianatra hianareo. |
| 3. Efa mahampianatra izy. | 3. Efa mahampianatra izareo. |

Pluperfect.

- | | |
|--|---|
| 1. Efa nahampianatra aho,
I had had ability to teach. | 1. Efa nahampianatra izahay.
Efa nahampianatra isikia. |
| 2. Efa nahampianatra hianao. | 2. Efa nahampianatra hianareo. |
| 3. Efa nahampianatra izy. | 3. Efa nahampianatra izareo. |

Future Perfect.

- | | |
|--|---|
| 1. Efa hahampianatra aho,
I shall or will have had
ability to teach. | 1. Efa hahampianatra izahay.
Efa hahampianatra isikia. |
| 2. Efa hahampianatra hianao. | 2. Efa hahampianatra hianareo. |
| 3. Efa hahampianatra izy. | 3. Efa hahampianatra izareo. |

Emphatic Form.

Present Tense.

- | | |
|---|---|
| 1. Izaho mahampianatra, I have
ability to teach, or I can teach. | 1. Izahay mahampianatra.
Isikia mahampianatra. |
| 2. Hianao mahampianatra. | 2. Hianareo mahampianatra. |
| 3. Izy mahampianatra. | 3. Izareo mahampianatra. |

CONJUGATION.

Exclusive Form.

Present Tense.

Singular.

Plural.

- | | |
|--|---|
| 1. Izaho no mahampianatra,
I am he, or it is I that is able,
or have power to teach. | 1. Izahay no mahampianatra.
Isikia no mahampianatra. |
| 2. Hianao no mahampianatra, | 2. Hianareo no mahampianatra. |
| 3. Izy no mahampianatra. | 3. Izareo no mahampianatra. |

See the note page 136.

Infinitive Mood, or Participles.

Simple.

Potentative.

Present.	Mampianatra, to teach, or teach- ing.	Present.	Mahampianatra, to be able to teach, or teaching.
Perfect.	Nampianatra.	Perfect.	Nahampianatra.
Future.	Hampianatra.	Future.	Hahampianatra.
Pre. Per.	Efa mampianatra.	Pre. Per.	Efa mahampianatra.
Pluper.	Efa nampianatra.	Pluperfect.	Efa nahampianatra.
Fut. Per.	Efa hampianatra.	Fut. Perf.	Efa nahampianatra.

Participial Nouns.

The Participial Noun has the Article *ny*, placed before each Participle in its respective Tense.

Verbal Nouns.

- | | |
|--|--|
| Mpampianatra, Teacher, tutor. | Mpahampianatra, he that is able
to teach. |
| Fampianatra, mode, or manner
of teaching. | Fahampianatra, mode of being
able to teach. |

SECOND CONJUGATION.

THE SIMPLE PASSIVE.

Ampianarina aho, or izaho ampianarina, I am taught.

INDICATIVE MOOD. Direct Form.

Present Tense.

Singular.	Plural.
1. Ampianarina aho, I am taught.	1. Ampianarina izahay.* Ampianarina isikia.
2. Ampianarina hianao.	2. Ampianarina hianareo.
3. Ampianarina izy.	3. Ampianarina izareo.

Perfect.

1. Nampianarina aho, I was taught.	1. Nampianarina izahay. Nampianarina isikia.
2. Nampianarina hianao.	2. Nampianarina hianareo.
3. Nampianarina izy.	3. Nampianarina izareo.

Future.

1. Hampianarina aho, I shall or will be taught.	1. Hampianarina izahay. Hampianarina isikia.
2. Hampianarina hianao.	2. Hampianarina hianareo.
3. Hampianarina izy.	3. Hampianarina izareo.

Present Perfect.

1. Efa ampianarina aho, I have been taught.	1. Efa ampianarina izahay. Efa ampianarina isikia.
2. Efa ampianarina hianao.	2. Efa ampianarina hianareo.
3. Efa ampianarina izy.	3. Efa ampianarina izareo.

* The first line of the Plural is *exclusive*, the second *inclusive*.

Second Conjugation.

Pluperfect.

Singular.

Plural.

- | | |
|--|---|
| 1. Efa nampianarina aho, I had
been taught. | 1. Efa nampianarina izahay.
Efa nampianarina isikia. |
| 2. Efa nampianarina hianao. | 2. Efa nampianarina hianareo. |
| 3. Efa nampianarina izy. | 3. Efa nampianarina izareo. |

Future Perfect.

- | | |
|---|---|
| 1. Efa hampianarina aho,
I shall have been taught. | 1. Efa hampianarina izahay.
Efa hampianarina isikia. |
| 2. Efa hampianarina hianao. | 2. Efa hampianarina hianareo. |
| 3. Efa hampianarina izy. | 3. Efa hampianarina izareo. |

Emphatic Form.

Present Tense.

- | | |
|---------------------------------------|---|
| 1. Izaho ampianarina, I am
taught. | 1. Izahay ampianarina.
Isikia ampianarina. |
| 2. Hianao ampianarina. | 2. Hianareo ampianarina. |
| 3. Izy ampianarina. | 3. Izareo ampianarina. |

Exclusive Form.

Present Tense.

- | | |
|---|---|
| 1. Izaho no ampianarina, It is I
that is taught, or I am he
that is taught. | 1. Izahay no ampianarina.
Isikia no ampianarina. |
| 2. Hianao no ampianarina. | 2. Hianareo no ampianarina. |
| 3. Izy no ampianarina. | 3. Izareo no ampianarina. |

See the note page 136.

Second Conjugation.

Imperative Mood. Direct Form.

Present Tense.

Singular.

Plural.

- | | |
|--|---|
| 1. Aoka hampianarina aho,
let me be taught. | 1. Aoka hampianarina izahay.
Aoka hampianarina isikia. |
| 2. Ampianaro. | 2. Ampianaro. |
| 3. Aoka hampianarina izy. | 3. Aoka hampianarina izareo. |

Emphatic Form.

Present Tense.

- | | |
|--|---|
| 1. Aoka aho hampianarina,
let me be taught. | 1. Aoky izahay hampianarina.
Aoky isikia hampianarina. |
| 2. Aoky hianao no hampianarina. | 2. Aoky hianareo hampianarina. |
| 3. Aoky izy hampianarina. | 3. Aoky izareo hampianarina. |

Exclusive Form.

Future.

- | | |
|---|--|
| 1. Aoky izaho no hampianarina,
let <i>me</i> be the one that shall
be taught. | 1. Aoky izahay no hampianari-
na.
Aoky isikia no hampianarina. |
| 2. Aoky hianao no hampianarina. | 2. Aoky hianareo no hampiana-
rina. |
| 3. Aoky izy no hampianarina. | 3. Aoky izareo no hampianarina |

SUBJUNCTIVE MOOD. Direct Form.

Present Tense.

- | | |
|---|---|
| 1. Raha ampianarina aho,
if I be taught. | 1. Raha ampianarina izahay.
Raha ampianarina isikia. |
| 2. Raha ampianarina hianao. | 2. Raha ampianarina hianareo. |
| 3. Raha ampianarina izy. | 3. Raha ampianarina izareo. |

Second Conjugation.

Perfect.

Singular.

Plural.

- | | |
|--|---|
| 1. Raha nampianarina aho,
if I were taught. | 1. Raha nampianarina izahay.
Raha nampianarina isikia. |
| 2. Raha nampianarina hianao. | 2. Raha nampianarina hianareo. |
| 3. Raha nampianarina izy. | 3. Raha nampianarina izareo. |

Future Tense.

- | | |
|--|---|
| 1. Raha hampianarina aho,
if I shall be taught. | 1. Raha hampianarina izahay.
Raha hampianarina isikia. |
| 2. Raha hampianarina hianao. | 2. Raha hampianarina hianareo. |
| 3. Raha hampianarina izy. | 3. Raha hampianarina izareo. |

Present perfect.

- | | |
|--|---|
| 1. Rehefa ampianarina aho,
if I have been taught. | 1. Rehefa ampianarina izahay.
Rehefa ampianarina isikia. |
| 2. Rehefa ampianarina hianao. | 2. Rehefa ampianarina hianareo. |
| 3. Rehefa ampianarina izy. | 3. Rehefa ampianarina izareo. |

Pluperfect.

- | | |
|--|---|
| 1. Rehefa nampianarina aho,
if I had been taught. | 1. Rehefa nampianarina izahay.
Rehefa nampianarina isikia. |
| 2. Rehefa nampianarina hianao. | 2. Rehefa nampianarina hianareo. |
| 3. Rehefa nampianarina izy. | 3. Rehefa nampianarina izareo. |

Future perfect.

- | | |
|---|---|
| 1. Rehefa hampianarina aho,
if I shall have been taught. | 1. Rehefa hampianarina izahay.
Rehefa hampianarina isikia. |
| 2. Rehefa hampianarina hianao. | 2. Rehefa hampianarina hianareo. |
| 3. Rehefa hampianarina izy. | 3. Rehefa hampianarina izareo. |

Second Conjugation.

Emphatic and Exclusive Form.

Singular.	<i>Present.</i>	Plural.
1. Raha izaho no ampianarina, if I be he that is taught.	1. Raha izaho no ampianarina. Raha isikia no ampianarina.	
2. Raha hianao no ampianarina.	2. Raha hianareo no ampianarina.	
3. Raha izy no ampianarina.	3. Raha izareo no ampianarina.	

Present perfect.

1. Rehefa izaho no ampianarina, if I be he that is to be taught.	1. Rehefa izahay no ampianarina. na. Rehefa isikia no ampianarina.
2. Rehefa hianao no ampianarina.	2. Rehefa hianareo no ampianarina. rina.
3. Rehefa izy no ampianarina.	3. Rehefa izareo no ampianarina.

See the note page 136.

Infinitive Mood or Participles.

Present.	Ampianarina.	Pre. Per.	Efa ampianarina.
Perfect.	Nampianarina.	Pluperfect.	Efa nampianarina.
Future.	Hampianarina.	Future Per.	Efa nampianarina.

The Participial Nouns are formed by placing the NY before the Participles of the different Tenses.

Second Conjugation.

POTENTIAL MOOD. Direct Form.

Present Tense.

Singular.

1. Ahampianarina aho,
I can be taught.
2. Ahampianarina hianao.
3. Ahampianarina izy.

Plural.

1. Ahampianarina izahay.
Ahampianarina isikia.
2. Ahampianarina hianareo.
3. Ahampianarina izareo.

Perfect.

1. Nahampianarina aho,
I could be taught.
2. Nahampianarina hianao.
3. Nahampianarina izy.

1. Ahampianarina izahay.
Ahampianarina isikia.
2. Ahampianarina hianareo.
3. Ahampianarina izareo.

Future.

1. Hahampianarina aho,
I shall be able to be taught.
2. Hahampianarina hianao.
3. Hahampianarina izy.

1. Hahampianarina izahay.
Hahampianarina isikia.
2. Hahampianarina hianareo.
3. Hahampianarina izareo.

Present perfect.

1. Efa ahampianarina aho,
I can have been taught.
2. Efa ahampianarina hianao.
3. Efa ahampianarina izy.

1. Efa ahampianarina izahay.
Efa ahampianarina isikia.
2. Efa ahampianarina hianareo.
3. Efa ahampianarina izareo.

Second Conjugation.

Pluperfect.

Singular.

Plural.

- | | |
|---|---|
| 1. Efa nahampianarina aho,
I could have been taught. | 1. Efa nahampianarina izahay.
Efa nahampianarina isikia. |
| 2. Efa nahampianarina hianao. | 2. Efa nahampianarina hianareo. |
| 3. Efa nahampianarina izy. | 3. Efa nahampianarina izareo. |

Future perfect.

- | | |
|---|---|
| 1. Efa hahampianarina aho,
I shall have been able to be
taught. | 1. Efa hahampianarina izahay.
Efa hahampianarina isikia. |
| 2. Efa hahampianarina hianao. | 2. Efa hahampianarina hianareo. |
| 3. Efa hahampianarina izy. | 3. Efa hahampianarina izareo. |

Emphatic Form.

Present.

- | | |
|---|---|
| 1. Izaho ahampianarina,
I can be taught. | 1. Izahay ahampianarina.
Isikia ahampianarina. |
| 2. Hianao ahampianarina. | 2. Hianareo ahampianarina. |
| 3. Izy no ahampianarina. | 3. Izareo ahampianarina. |

Exclusive Form.

Present Tense.

- | | |
|---|---|
| 1. Izaho no ahampianarina,
it is I that can be taught. | 1. Izahay no ahampianarina.
Isikia no ahampianarina. |
| 2. Hianao no ahampianarina. | 2. Hianareo no ahampianarina. |
| 3. Izy no ahampianarina. | 3. Izareo no ahampianarina. |

See the note page 136.

Second Conjugation.

POTENTATIVE VERB, PASSIVE VOICE.

SUBJUNCTIVE MOOD. Direct Form.

Present Tense.

Singular.

Plural.

- | | |
|---|---|
| 1. Raha ahampianarina aho,
if I can be taught. | 1. Raha ahampianarina izahay.
Raha ahampianarina isikia. |
| 2. Raha ahampianarina hianao. | 2. Raha ahampianarina hianareo. |
| 3. Raha ahampianarina izy. | 3. Raha ahampianarina izareo. |

Perfect.

- | | |
|--|---|
| 1. Raha nahampianarina aho,
if I could be taught. | 1. Raha nahampianarina izahay.
Raha nahampianarina isikia. |
| 2. Raha nahampianarina hianao. | 2. Raha nahampianarina hianareo. |
| 3. Raha nahampianarina izy. | 3. Raha nahampianarina izareo. |

Future Tense.

- | | |
|--|---|
| 1. Raha hahampianarina aho,
I shall be able to be taught. | 1. Raha hahampianarina izahay.
Raha hahampianarina isikia. |
| 2. Raha hahampianarina hianao. | 2. Raha hahampianarina hianareo. |
| 3. Raha hahampianarina izy. | 3. Raha hahampianarina izareo. |

Present perfect.

- | | |
|--|---|
| 1. Rehefa ahampianarina aho,
if I can have been taught. | 1. Rehefa ahampianarina izahay.
Rehefa ahampianarina isikia. |
| 2. Rehefa ahampianarina hianao. | 2. Rehefa ahampianarina hianareo. |
| 3. Rehefa ahampianarina izy. | 3. Rehefa ahampianarina izareo. |

Second Conjugation.

Pluperfect.

Singular.

Plural.

- | | |
|---|---|
| 1. Rehefa nahampianarina aho,
if I could have been taught. | 1. Rehefa nahampianarina izahay.
Rehefa nahampianarina isikia. |
| 2. Rehefa nahampianarina hianao. | 2. Rehefa nahampianarina hianareo. |
| 3. Rehefa nahampianarina izy. | 3. Rehefa nahampianarina izareo. |

Future perfect.

- | | |
|---|---|
| 1. Rehefa hahampianarina aho,
I shall have been able to be taught. | 1. Rehefa hahampianarina izahay.
Rehefa hahampianarina isikia. |
| 2. Rehefa hahampianarina hianao. | 2. Rehefa hahampianarina hianareo. |
| 3. Rehefa hahampianarina izy. | 3. Rehefa hahampianarina izareo. |

Emphatic and Exclusive Form.

Present.

- | | |
|---|---|
| 1. Raha izaho no ahampianarina,
if I be he that can be taught. | 1. Raha izahay no ahampianarina.
Raha isikia no ahampianarina. |
| 2. Raha hianao no ahampianarina. | 2. Raha hianareo no ahampianarina. |
| 3. Raha izy no ahampianarina. | 3. Raha izareo no ahampianarina. |

Present perfect.

- | | |
|---|---|
| 1. Rehefa izaho no ahampianarina, if I be he that can have been taught. | 1. Rehefa izahay no ahampianarina.
Rehefa isikia no ahampianarina. |
| 2. Rehefa hianao no ahampianarina. | 2. Rehefa hianareo no ahampianarina. |
| 3. Rehefa izy no ahampianarina. | 3. Rehefa izareo no ahampianarina. |

See the note page 136.

SECOND CONJUGATION.

Infinitive Mood or Participles.

Present.	Ahampianarina.	Pre. Per.	Efa ahampianarina.
Perfect.	Nahampianarina.	Pluperfect.	Efa nahampianarina.
Future.	Hahampianarina.	Future Per.	Efa hahampianarina.

THIRD CONJUGATION.

THE PRONOMINAL ADJUNCTIVE.

INDICATIVE MOOD. Direct Form.

Present Tense.

Singular.

Plural.

- | | |
|--|--|
| 1. Ampianariko ny ankizy,
the children are taught by me,
i. e. I teach the children. | 1. Ampianarinay ny ankizy.*
Ampianarintsikia ny ankizy. |
| 2. Ampianarinao ny ankizy. | 2. Ampianarinareo ny ankizy. |
| 3. Ampianariny ny ankizy. | 3. Ampianarinao ny ankizy. |

Perfect.

- | | |
|---|---|
| 1. Nampianariko ny ankizy,
the children were taught by me,
i. e. I taught the children. | 1. Nampianarinay ny ankizy.
Nampianarintsikia ny ankizy. |
| 2. Nampianarinao ny ankizy. | 2. Nampianarinareo ny ankizy. |
| 3. Nampianariny ny ankizy. | 3. Nampianarinjarco ny ankizy. |

* The first line of the Plural is *exclusive*, the second *inclusive*.

Third Conjugation.

Future.

Singular.

Plural.

- | | |
|--|---|
| 1. Hampianariko ny ankizy,
the children shall be taught by
me, i. e. I will teach the chil-
dren. | 1. Hampianarinay ny ankizy.
Hampianarintsikia ny ankizy. |
| 2. Hampianarinao ny ankizy. | 2. Hampianarinareo ny ankizy. |
| 3. Hampianariny ny ankizy. | 3. Hampianarinjareo ny ankizy. |

Present perfect.

- | | |
|---|--|
| 1. Efa ampianariko ny ankizy,
the children have been taught
by me, i. e. I have taught the
children. | 1. Efa ampianarinay ny ankizy.
Efa ampianarintsikia ny an-
kizy. |
| 2. Efa ampianarinao ny ankizy. | 2. Efa ampianarinareo ny ankizy. |
| 3. Efa ampianariny ny ankizy. | 3. Efa ampianarinjareo ny ankizy. |

Pluperfect.

- | | |
|--|--|
| 1. Efa nampianariko ny ankizy,
the children had been taught
by me, i. e. I had taught the
children. | 1. Efa nampianarinay ny ankizy.
Efa nampianarintsikia ny an-
kizy. |
| 2. Efa nampianarinao ny ankizy. | 2. Efa nampianarinareo ny anki-
zy. |
| 3. Efa nampianariny ny ankizy. | 3. Efa nampianarinjareo ny an-
kizy. |

Third Conjugation.

Future Perfect.

Singular.

Plural.

- | | |
|--|--|
| 1. Efa hampianariko ny ankizy.
the children shall have been
taught by me, i. e. I shall have
taught the children. | 1. Efa hampianarinay ny ankizy.
Efa hampianarintsikia ny an-
kizy. |
| 2. Efa hampianarinao ny ankizy. | 2. Efa hampianarinareo ny anki-
zy. |
| 3. Efa hampianariny ny ankizy. | 3. Efa hampianarinjareo ny an-
kizy. |

Emphatic Form.

Present Tense.

- | | |
|---|---|
| 1. Ny ankizy ampianariko,
the <i>children</i> are taught by
me, i. e. I teach the <i>chil-</i>
<i>dren</i> . | 1. Ny ankizy ampianarinay.
Ny ankizy ampianarintsikia. |
| 2. Ny ankizy ampianarinao. | 2. Ny ankizy ampianarinareo. |
| 3. Ny ankizy ampianariny. | 3. Ny ankizy ampianarinjareo. |

Perfect.

- | | |
|--|---|
| 1. Ny ankizy nampianariko,
the <i>children</i> were taught by
me, i. e. I taught the <i>chil-</i>
<i>dren</i> . | 1. Ny ankizy nampianarinay.
Ny ankizy nampianarintsikia. |
| 2. Ny ankizy nampianarinao. | 2. Ny ankizy nampianarinareo. |
| 3. Ny ankizy nampianariny. | 3. Ny ankizy nampianarinjareo. |

Exclusive Form.

Present Tense.

- | Singular. | Plural. |
|---|---|
| 1. Anareo no ampianariko,
it is you that are taught by
me, i. e. it is you that I
teach. | 1. Anareo no ampianarinay.
Anareo no ampianarintsikia. |
| 2. Anareo no ampianarinao. | 2. Anareo no ampianarinareo. |
| 3. Anareo no ampianariny. | 3. Anareo no ampianarinjareo. |

See the note page 136.

Subjunctive Mood. Direct form.

Present Tense.

- | | |
|---|---|
| 1. Raha ampianariko anareo,
if you be taught by me, i. e.
if I teach you. | 1. Raha ampianarinay anareo.
Raha ampianarintsikia anareo. |
| 2. Raha ampianarinao anareo. | 2. Raha ampianarinareo anareo. |
| 3. Raha ampianariny anareo. | 3. Raha ampianarinjareo anareo. |

Perfect.

- | | |
|---|--|
| 1. Raha nampianariko anareo.
if you were taught by me,
i. e. if I taught you. | 1. Raha nampianarinay anareo.
Raha nampianarintsikia ana-
reo. |
| 2. Raha nampianarinao anareo. | 2. Raha nampianarinareo anareo. |
| 3. Raha nampianariny anareo. | 3. Raha nampianarinjareo anareo. |

Future.

- | | |
|--|--|
| 1. Raha hampianariko anareo,
if you shall be taught by
me, i. e. if I shall teach you. | 1. Raha hampianarinay anareo.
Raha hampianarintsikia ana-
reo. |
| 2. Raha hampianarinao anareo. | 2. Raha hampianarinareo anareo. |
| 3. Raha hampianariny anareo. | 3. Raha hampianarinjareo anareo. |

Third Conjugation.

Present Perfect.

Singular.

Plural.

- | | |
|--|--|
| 1. Rehefa ampianariko anareo,
if you have been taught by
me, i. e. if I have taught you. | 1. Rehefa ampianarinay anareo.
Rehefa ampianarintsikia ana-
reo. |
| 2. Rehefa ampianarikao anareo. | 2. Rehefa ampianarinareo anareo. |
| 3. Rehefa ampianariny anareo. | 3. Rehefa ampianarinjareo ana-
reo. |

Pluperfect.

- | | |
|--|--|
| 1. Rehefa nampianariko ana-
reo, you might have been
taught by me, i. e. I might
have taught you. | 1. Rehefa nampianarinay anareo.
Rehefa nampianarintsikia ana-
reo. |
| 2. Rehefa nampianarinao ana-
reo. | 2. Rehefa nampianarinareo ana-
reo. |
| 3. Rehefa nampianariny anareo. | 3. Rehefa nampianarinjareo ana-
reo. |

Future Perfect.

- | | |
|--|--|
| 1. Rehefa hampianariko ana-
reo, if you shall have been
taught by me, i. e. if I shall
have taught you. | 1. Rehefa hampianarinay anareo.
Rehefa hampianarintsikia ana-
reo. |
| 2. Rehefa hampianarinao ana-
reo. | 2. Rehefa hampianarinareo ana-
reo. |
| 3. Rehefa hampianariny anareo. | 3. Rehefa hampianarinjareo ana-
reo. |

Third Conjugation.

Emphatic and Exclusive Form.

Present Tense.

Singular.

Plural.

- | | |
|--|--|
| 1. Raha anareo no ampianariko.
if it be you that are to be
taught by me, i. e. if it be
you that I am to teach. | 1. Raha anareo no ampianarinay.
Raha anareo no ampianarin-
tsikia. |
| 2. Raha anareo no ampianari-
nao. | 2. Raha anareo no ampianarina-
reo. |
| 3. Raha anareo no ampianariny. | 3. Raha anareo no ampianarin-
jareo. |

Present Perfect.

- | | |
|--|---|
| 1. Rehefa anareo no ampiana-
riko, if it be you that have
been taught by me, i. e. if
it be you that I have taught. | 1. Rehefa anareo no ampianari-
nay.
Rehefa anareo no ampianarin-
tsikia. |
| 2. Rehefa anareo no ampiana-
rinao. | 2. Rehefa anareo no ampianari-
nareo. |
| 3. Rehefa anareo no ampiana-
riny. | 3. Rehefa anareo no ampianarin-
jareo. |

The other Tenses follow in like manner by retaining their characteristics.

Imperative Mood.

Direct Form.

- | | |
|---|--|
| 1. Aoka hampianariko anareo,
let you be taught by me,
i. e. let me teach you. | 1. Aoka hampianarinay anareo.
Aoka hampianarintsikia ana-
reo. |
| 2. Aoka hampianarinao anareo. | 2. Aoka hampianarinareo anareo. |
| 3. Aoka hampianariny anareo. | 3. Aoka hampianarinjareo anareo. |

Third Conjugation.

Emphatic Form.

Present Tense.

Singular.

Plural.

- | | |
|--|---|
| 1. Aoka anareo hampianariko,
let you be taught by <i>me</i> ,
i. e. let <i>me</i> teach you. | 1. Aoka anareo hampianarinay.
Aoka anareo hampianarintsikia. |
| 2. Aoka anareo hampianarinao. | 2. Aoka anareo hampianarinareo. |
| 3. Aoka anareo hampianariny. | 3. Aoka anareo hampianarinjareo |

Exclusive Form.

Present Tense.

- | | |
|---|---|
| 1. Aoka anareo no hampianariko, let you be they that are taught by me, i. e. let me teach only you. | 1. Aoka anareo no hampianarinay.
Aoka anareo no hampianarintsikia. |
| 2. Aoka anareo no hampianarinao. | 2. Aoka anareo no hampianarinareo. |
| 3. Aoka anareo no hampianariny. | 3. Aoka anareo no hampianarinjareo. |

See the note page 136.

POTENTIAL MOOD. Direct Form.

Present Tense.

Singular.

Plural.

- | | |
|--|---|
| 1. Ahampianariko anareo,
you can be taught by me,
i. e. I can teach you. | 1. Ahampianarinay anareo.
Ahampianarintsikia anareo. |
| 2. Ahampianarinao anareo. | 2. Ahampianarinareo anareo. |
| 3. Ahampianariny anareo. | 3. Ahampianarinjareo anareo. |

Third Conjugation.

Perfect.

Singular.

Plural.

- | | |
|---|---|
| 1. Nahampianariko anareo.
you could be taught by me,
i. e. I could teach you. | 1. Nahampianarinay anareo.
Nahampianarintsikia anareo. |
| 2. Nahampianarinao anareo. | 2. Nahampianarinareo anareo. |
| 3. Nahampianarinay anareo. | 3. Nahampianarinjareo anareo. |

Future.

- | | |
|--|---|
| 1. Hahampianariko anareo,
you shall be well taught by
me, i. e. I shall be able to
teach you. | 1. Hahampianarinay anareo.
Hahampianarintsikia anareo. |
| 2. Hahampianarinao. anareo. | 2. Hahampianarinareo anareo. |
| 3. Hahampianarinay anareo. | 3. Hahampianarinjareo anareo. |

Present Perfect.

- | | |
|--|--|
| 1. Efa ahampianariko anareo,
you may have been taught
by me, i. e. I may have
taught you. | 1. Efa ahampianarinay anareo.
Efa ahampianarintsikia ana-
reo. |
| 2. Efa ahampianarinao anareo. | 2. Efa ahampianarinareo anareo. |
| 3. Efa ahampianarinay anareo. | 3. Efa ahampianarinjareo anareo. |

Pluperfect.

- | | |
|---|--|
| 1. Efa nahampianariko anareo,
you could have been taught
by me, i. e. I could have
taught you. | 1. Efa nahampianarinay anareo.
Efa nahampianarintsikia ana-
reo. |
| 2. Efa nahampianarinao ana-
reo. | 2. Efa nahampianarinareo ana-
reo. |
| 3. Efa nahampianarinay anareo. | 3. Efa nahampianarinjareo ana-
reo. |

Third Conjugation.

Future perfect.

Singular.

Plural.

- | | |
|---|--|
| 1. Efa hahampianariko anareo,
you shall have been able to
be taught by me, i. e. I
shall have been able to
teach you. | 1. Efa hahampianarinay anareo.
Efa hahampianarintsikia ana-
reo. |
| 2. Efa hahampianarinao anareo. | 2. Efa hahampianarinareo ana-
reo. |
| 3. Efa hahampianariny anareo. | 3. Efa hahampianarinjareo ana-
reo. |

Emphatic Form.

Present Tense.

- | | |
|--|---|
| 1. Anareo ahampianariko, you
can be taught by me, i. e.
I can teach you. | 1. Anareo ahampianarinay.
Anareo ahampianarintsikia. |
| 2. Anareo ahampianarinao. | 2. Anareo ahampianarinareo. |
| 3. Anareo ahampianariny. | 3. Anareo ahampianarinjareo. |

Exclusive Form.

Present Tense.

- | | |
|--|---|
| 1. Anareo no ahampianariko,
It is you that can be taught
by me, i. e. it is you alone
that I can teach. | 1. Anareo no ahampianarinay.
Anareo no ahampianarintsik-
kia. |
| 2. Anareo no ahampianarinao. | 2. Anareo no ahampianarinareo. |
| 3. Anareo no ahampianariny. | 3. Anareo ahampianarinjareo. |

See the note page 136.

FOURTH CONJUGATION.

THE Conjugation of the CIRCUMSTANTIAL VERB which is Passive in form, but Active in signification, has two forms, the *Emphatic* and the *Exclusive*; and has the vowel A, in the Penultimate syllable instead of I, as the Simple; and also a Verbal Circumstantial Noun; as,

SIMPLE PASSIVE. Ampianarina, to be taught.

CIR. PASSIVE. Ampianarana, to be taught by means of.

VERBAL NOUN. Fampianarana, doctrine.

INDICATIVE MOOD. Emphatic Form.

Present Tense.

Singular.

Plural.

- | | |
|--|--|
| 1. Solatra ampianarako anareo marikia, slates are the means used by me, to teach you figures, i. e. I teach you figures on slates. | 1. Solatra ampianaranay anareo marikia.*
Solatra ampianarantsikia anareo marikia. |
| 2. Solatra ampianarinao anareo marikia. | 2. Solatra ampianaranareo anareo marikia. |
| 3. Solatra ampianarany anareo marikia. | 3. Solatra ampianaranjareo anareo marikia. |

* The first line of the Plural is *exclusive*, the second *inclusive*.

Fourth Conjugation.

Exclusive Form.

Present Tense.

Singular.

Plural.

- | | |
|---|---|
| 1. Solatra no ampianarako anareo marikia, slates alone are used by me to teach you figures, i. e. I have nothing but slates to teach you figures. | 1. Solatra no ampianaranay anareo marikia.
Solatra no ampianarantsikia anareo marikia. |
| 2. Solatra no ampianaranao anareo marikia. | 2. Solatra no ampianaranareo anareo marikia. |
| 3 Solatranoampianaranyanareo marikia. | 3. Solatra no ampianaranjareo anareo marikia. |

This verb is conjugated in all the Moods and Tenses, like the third conjugation of the Pronominal Adjunctive, as in pages from 155 to 160.

Participle Present. Ampianarana, means, being used for teaching.

Verbal Noun. Fampianarana, doctrine, it signifies, either words, books, place, or time, taken and used for teaching.

See pages 151, 152, and 153.

THE INFLECTIONS OF A REGULAR VERB.

THE principal inflections are found in the Present, Perfect, and Future Tenses, and the Verbal Nouns.

1. The REFLECTIVE VERB; *milahatra*, to arrange himself.

Active Present; *milahatra*. Perfect; *nilahatra*. Future; *hilahatra*. Imperfect; *milahara*. Verbal Noun; *mpilahatra*, *filahatra*.

Passive Present; *ilaharana*. Per.; *nilaharana*. Fut.; *hilaharana*. Imp.; *ilaharo*. V. N.; *filaharana*.

2. The POTENTATIVE VERB; *mahalahatra*, to be able to arrange.

Active pre.; *mahalahatra*. Per.; *nahalahatra*. Fut.; *hahalahatra*. Imp.; *mahalahara*. V. N.; *mpalahalahatra*, *falahalahatra*.

Pas. pre.; *ahalaharana*. Per.; *nahalaharana*. Fut.; *hahalaharana*. Imp.; *ahalaharo*. V. N.; *falahalaharana*.

3. The INTENSIVE VERB; *mihitsara*, to improve himself, to better himself.

Active pre.; *mihitsara*. Per.; *nihitsara*. Fut.; *hihitsara*. Imp.; *mihitsara*. V. N.; *mpihitsara*, *fihitsara*.

Pas. pre.; *ihitsarana*. Per.; *nihitsarana*. Fut.; *hihitsarana*. Imp.; *ihitsarao*. V. N.; *fihitsarana*.

4. The TRANSITIVE VERB; mandahatra, to arrange, to set in order.

Active pre.; mandahatra. Per.; nandahatra. Fut.; handahatra. Imp.; mandahara. V. N.; mpandahatra, fandahatra.

Passive pre.; andaharana. Per.; nandaharana. Fut.; handaharana. Imp.; andaharo. V. N.; fandaharana.

5. The RECIPROCATIVE VERB; mifandahatra, to arrange one another.

Active pre.; mifandahatra. Per.; nifandahatra. Future; hifandahatra. Imp.; mifandahara. V. N.; mpifandahatra. fifandahatra.

Passive pre.; ifandaharana. Per.; nifandaharana. Future; hifandaharana. Imp.; ifandaharo. V. N.; fifandaharana.

6. The CAUSATIVE of the REFLECTIVE VERB; mampilahatra, to cause a person to arrange himself.

Active pre.; mampilahatra. Per.; nampilahatra. Future; hampilahatra. Imp.; mampilahara. V. N.; mpampilahatra, fampilahatra.

Passive pre.; ampilaharana. Per.; nampilaharana. Future; hampilaharana. Imp. ampilaharo. V. N.; fampilaharana.

7. The CAUSATIVE of the POTENTATIVE VERB; mampalahatra, to cause to be able to arrange.

Active pre.; mampalahatra. Per.; nampalahatra. Future; hampalahatra. Imp.; mampalahara. V. N.; mpampalahatra, fampalahatra.

Passive pre.; ampalaharana. Per.; nampalaharana. Future; hampalaharana. Imp.; ampalaharo. V. N.; fampalaharana.

8. The CAUSATIVE of the INTENSIVE VERB ;
mampihiatsara, to cause to improve.

Active pre ; mampihiatsara. Per. ; nampihiatsara. Future ;
hampihiatsara. Imp. mampihiatsara. V. N. ; mpampihiatsara,
fampihiatsara.

Passive pre. ; ampihiatsarana. Per. ; nampihiatsarana. Future ;
hampihiatsarana. Imp. ; ampihiatsarao. V. N. ; fampihiatsarana.

9. The CAUSATIVE of the TRANSITIVE VERB ;
mampandahatra, to cause to arrange.

Active pre. ; mampandahatra. Per. nampandahatra. Future ;
hampandahatra. Imp. ; mampandahara. V. N. ; mpampanda-
hatra, fampandahatra.

Passive pre. ; ampandaharana. Per. ; nampandaharana. Fu-
ture ; hampandarana. Imp. ; ampandaharo. V. N. ; fampandaharana.

10. The CAUSATIVE of the RECIPROCATIVE VERB ;
mampifandahatra, to cause persons to arrange one
another.

Active pre. ; mampifandahatra. Per. ; nampifandahatra.
Future ; hampifandahatra. Imp. ; mampifandahara. V. N. ;
mpampifandahatra, fampifandahatra.

Passive pre. ; ampifandaharana. Per. ; nampifandaharana.
Future ; hampifandaharana. Imp. ; ampifandaharo. V. N. ;
fampifandaharana.

11. The RECIPROCATIVE CAUSATIVE of the REFLECTIVE VERB; *mifampilahatra*, to cause reciprocally to arrange themselves.

Active pre.; *mifampilahatra*. Per. *nifampilahatra*. Future; *hifampilahatra*. Imp.; *mifampilahara*. V. N.; *mpifampilahatra*, *fifampilahatra*.

Passive pre.; *ifampilaharana*. Per.; *nifampilaharana*. Future; *hifampilaharana*. Imp.; *ifampihalaro*. V. N.; *fifampilaharana*.

12. The RECIPROCATIVE CAUSATIVE of the POTENTATIVE VERB; *mifampalahatra*, to cause reciprocally to have power to arrange, or to set in order.

Active pre.; *mifampalahatra*. Per.; *nifampalahatra*. Future; *hifampalahatra*. Imp.; *mifampalahara*. V. N.; *mpifampalahatra*, *fifampalahatra*.

Passive pre.; *ifampalaharana*. Per.; *nifampalaharana*. Future; *hifampalaharana*. Imp.; *ifampalaharo*. V. N.; *fifampalaharana*.

13. The RECIPROCATIVE CAUSATIVE of the INTENSIVE VERB; *mifampihiatsara*, to cause reciprocally to improve, or to grow better.

Active pre.; *mifampihiatsara*. Per.; *nifampihiatsara*. Future; *hifampihiatsara*. Imp.; *mifampihiatsara*. V. N.; *mpifampihiatsara*, *fifampihiatsara*.

Passive pre.; *ifampihiatsarana*. Per.; *nifampihiatsarana*. Future; *hifampihiatsarana*. Imp.; *ifampihiatsarao*. V. N.; *fifampihiatsarana*.

14. The RECIPROCATIVE CAUSATIVE of the TRANSITIVE VERB ; mifampandahatra, to cause reciprocally to arrange.

Active pre. ; mifampandahatra. Per. ; nifampandahatra. Future ; hifampandahatra. Imp. ; mifampandahara. V. N. ; mpifampandahatra, fifampandahatra.

Passive pre. ; ifampandaharana. Per. ; nifampandaharana. Future ; hifampandaharana. Imp. ; ifampandaharo. V. N. ; fifampandaharana.

15. The POTENTATIVE CAUSATIVE of the REFLECTIVE VERB ; mahampilahatra, to have power to cause persons to arrange themselves.

Active pre. ; mahampilahatra. Per. ; nahampilahatra. Future ; hahampilahatra. Imp. ; mahampilahara. V. N. ; mpahampilahatra, fahampilahatra.

Passive pre. ; ahampilaharana. Per. ; nahampilaharana. Future ; hahampilaharana. Imp. ; ahampilaharo. V. N. ; fahampilaharana.

16. The POTENTATIVE CAUSATIVE of the POTENTATIVE VERB ; mahampalahatra, to have power to cause others to be able to arrange.

Active pre. ; mahampalahatra. Per. ; nahampalahatra. Future ; hahampalahatra. Imp. ; mahampalahara. V. N. ; mpahampalahatra, fahampalahatra.

Passive pre. ; ahampalaharana. Per. ; nahampalaharana. Future ; hahampalaharana. Imp. ; ahampalaharo. V. N. ; fahampalaharana.

17. The **POTENTATIVE CAUSATIVE** of the **INTENSIVE VERB** ; mahampihiatsara, to have power to cause persons to improve, or to better themselves.

Active pre. ; mahampihiatsara. Per. ; nahampihiatsara. Future ; hahampihiatsara. Imp. ; mahampihiatsara. V. N. ; mpahampihiatsara, fahampihiatsara.

Passive pre. ; ahampihiatsarana. Per. ; nahampihiatsarana. Future ; hahampihiatsarana. Imp. ; ampihiatsarao. V. N. ; fahampihiatsarana.

18. The **POTENTATIVE CAUSATIVE** of the **TRANSITIVE VERB** ; mahampandahatra, to have power to cause to arrange.

Active pre. ; mahampandahatra. Per. ; nahampandahatra. Future ; hahampandahatra. Imp. ; mahampandahara. V. N. ; mpahampandahatra, fahampandahatra.

Passive pre. ; ahampandaharana. Per. ; nahampandaharana. Future ; hahampandaharana. Imp. ; ahampandaharo. V. N. ; fahampandaharana.

19. The **POTENTATIVE CAUSATIVE** of the **RECIPROCATIVE VERB** ; mahampifandahatra, to have power to cause persons to arrange one another.

Active pre. ; mahampifandahatra. Per. ; nahampifandahatra. Future ; hahampifandahatra. Imp. ; mahampifandahara. V. N. ; mpahampifandahatra, fahampifandahatra.

Passive pre. ; ahampifandaharana. Per. ; nahampifandaharana. Future ; hahampifandaharana. Imp. ; ahampifandaharo. V. N. ; fahampifandaharana.

SECOND CONJUGATION.

THE Conjugation of a Passive Verb in its simplest form.

INDICATIVE MOOD. Direct Form.

Present Tense.

Singular.

Plural.

- | | |
|------------------------------|--------------------------------------|
| 1. Terena aho, I am pressed. | 1. Terena izahay.*
Terena isikia. |
| 2. Terena hianao. | 2. Terena hianareo. |
| 3. Terena izy. | 3. Terena izareo. |

Perfect.

- | | |
|-------------------------------------|---|
| 1. No terena aho, I was
pressed. | 1. No terena izahay.
No terena isikia. |
| 2. No terena hianao. | 2. No terena hianareo. |
| 3. No terena izy. | 3. No terena izareo. |

Future.

- | | |
|---|---|
| 1. Ho terena aho, I shall, or
will be pressed. | 1. Ho terena izahay.
Ho terena isikia. |
| 2. Ho terena hianao. | 2. Ho terena hianareo. |
| 3. Ho terena izy. | 3. Ho terena izareo. |

Present Perfect.

- | | |
|--|---|
| 1. Efa terena aho, I have
been pressed. | 1. Efa terena izahay.
Efa terena isikia. |
| 2. Efa terena hianao. | 2. Efa terena hianareo. |
| 3. Efa terena izy. | 3. Efa terena izareo. |

* The first line of the Plural is *exclusive*, the second *inclusive*.

Conjugation—continued.

Pluperfect.

Singular.

1. Efa no terena aho,
I had been pressed.
2. Efa no terena hianao.
3. Efa no terena izy.

Plural.

1. Efa no terena izahay.
Efa no terena isikia.
2. Efa no terena hianareo.
3. Efa no terena izareo.

Future Perfect.

- | | |
|---|---|
| 1. Efa ho terena aho, I shall
or will have been pressed. | 1. Efa ho terena izahay.
Efa ho terena isikia. |
| 2. Efa ho terena hianao. | 2. Efa ho terena hianareo. |
| 3. Efa ho terena izy. | 3. Efa ho terena izareo. |

Emphatic Form.

Present Tense.

- | | |
|-----------------------------------|-------------------------------------|
| 1. Izaho terena.
I am pressed. | 1. Izahay terena.
Isikia terena. |
| 2. Hianao terena. | 2. Hianareo terena. |
| 3. Izy terena. | 3. Izareo terena. |

Perfect.

- | | |
|---------------------------------------|---|
| 1. Izaho no terena,
I was pressed. | 1. Izahay no terena.
Isikia no terena. |
| 2. Hianao no terena | 2. Hianareo no terena. |
| 3. Izy no terena. | 3. Izareo no terena. |

Future.

- | | |
|--|---|
| 1. Izaho ho terena,
I shall or will be pressed. | 1. Izahay ho terena.
Isikia ho terena. |
| 2. Hianao ho terena. | 2. Hianareo ho terena. |
| 3. Izy ho terena. | 3. Izareo ho terena. |

Conjugation—continued.

Present Perfect.

Singular.

1. Izaho efa terena,
I have been pressed.
2. Hianao efa terena.
3. Izy efa terena.

Plural.

1. Izahay efa terena.
Isikia efa terena.
2. Hianareo efa terena.
3. Izareo efa terena.

Pluperfect.

1. Izaho efa no terena,
I had been pressed.
2. Hianao efa no terena.
3. Izy efa no terena.

1. Izahay efa no terena.
Isikia efa no terena.
2. Hianareo efa no terena.
3. Izareo efa no terena.

Future Perfect.

- | | |
|---|---|
| 1. Izaho efa ho terena, I shall
or will have been pressed. | 1. Izahay efa ho terena.
Isikia efa ho terena. |
| 2. Hianao efa ho terena. | 2. Hianareo efa ho terena. |
| 3. Izy efa ho terena. | 3. Izareo efa ho terena. |

Exclusive Form.

Present Tense.

- | | |
|---|---|
| 1. Izaho no terena, it is I that
is pressed, or, I am he
that is pressed. | 1. Izahay no terena.
Isikia no terena. |
| 2. Hianao no terena. | 2. Hianareo no terena. |
| 3. Izy no terena. | 3. Izareo no terena. |

Conjugation—continued.

Perfect.

Singular.

Plural.

- | | |
|--|---|
| 1. Izaho no terena, It is I that
was pressed, or I am he
that was pressed. | 1. Izahay no terena.
Isikia no terena. |
| 2. Hianao no terena. | 2. Hianareo no terena. |
| 3. Izy no terena. | 3. Izareo no terena. |

Future.

- | | |
|--|---|
| 1. Izaho no ho terena, It is I
that shall or will be press-
ed, or I am he that shall
or will be pressed. | 1. Izahay no ho terena.
Isikia no ho terena. |
| 2. Hianao no ho terena. | 2. Hianareo no ho terena. |
| 3. Izy no ho terena. | 3. Izareo no ho terena. |

Present Perfect.

- | | |
|---|---|
| 1. Izaho no efa terena, it is I
that has been pressed, or
I am he that has been
pressed. | 1. Izahay no efa terena.
Isikia no efa terena. |
| 2. Hianao no efa terena. | 2. Hianareo no efa terena. |
| 3. Izy no efa terena. | 3. Izareo no efa terena. |

Pluperfect.

- | | |
|---|--|
| 1. Izaho no efa no terena, It
is I, or I am he that had
been pressed. | 1. Izahay no efa terena.
Isikia no efa no terena. |
| 2. Hianao no efa no terena. | 2. Hianareo no efa no terena. |
| 3. Izy no efa no terena. | 3. Izareo no efa no terena. |

Conjugation—continued.

Future Perfect.

Singular.

Plural.

- | | |
|---|---|
| 1. Izaho no efa ho terena, it is
I that, or I am he that shall
or will have been pressed. | 1. Izahay no efa ho terena.
Isikia no efa ho terena. |
| 2. Hianao no efa ho terena. | 2. Hianareo no efa ho terena. |
| 3. Izy no efa ho terena. | 3. Izareo no efa ho terena. |

IMPERATIVE MOOD. Direct Form.

Present Tense.

- | | |
|--|---|
| 1. Aoka ho terena aho, let me
be pressed. | 1. Aoka ho terena izahay.
Aoka ho terena isikia. |
| 2. Tereo, or tereo hianao. | 2. Tereo, or tereo hianareo. |
| 3. Aoka ho terena izy. | 3. Aoka ho terena izareo. |

Emphatic Form.

Present Tense.

- | | |
|---|---|
| 1. Aoka aho ho terena, let <i>me</i>
be pressed. | 1. Aoky izahay ho terena.
Aoky isikia ho terena. |
| 2. Aoky hianao ho terena. | 2. Aoky hianareo ho terena. |
| 3. Aoky izy ho terena. | 3. Aoky izareo ho terena. |

Exclusive Form.

Present Tense.

- | | |
|--|---|
| 1. Aoky izaho no ho terena,
let <i>me</i> be he that shall be
pressed. | 1. Aoky izahay no ho terena.
Aoky isikia no ho terena. |
| 2. Aoky hianao no ho terena. | 2. Aoky hianareo no ho terena. |
| 3. Aoky izy no ho terena. | 3. Aoky izareo no ho terena. |

Conjugation—continued.

SUBJUNCTIVE MOOD. Direct Form.

Present Tense.

Singular.

Plural.

- | | |
|---|---|
| 1. Raha terena aho, if I be
pressed. | 1. Raha terena izahay.
Raha terena isikia. |
| 2. Raha terena hianao. | 2. Raha terena hianareo. |
| 3. Raha terena izy. | 3. Raha terena izareo. |

Perfect.

- | | |
|--|---|
| 1. Raha no terena aho, if I
were pressed. | 1. Raha no terena izahay.
Raha no terena isikia. |
| 2. Raha no terena hianao. | 2. Raha no terena hianareo. |
| 3. Raha no terena izy. - | 3. Raha no terena izareo. |

Future.

- | | |
|--|---|
| 1. Raha ho terena aho, if I
shall or will be pressed. | 1. Raha ho terena izahay.
Raha ho terena isikia. |
| 2. Raha ho terena hianao. | 2. Raha ho terena hianareo. |
| 3. Raha ho terena izy. | 3. Raha ho terena izareo. |

Present perfect.

- | | |
|--|---|
| 1. Rehefa terena aho, if I have
been pressed. | 1. Rehefa terena izahay.
Rehefa terena isikia. |
| 2. Rehefa terena hianao. | 2. Rehefa terena hianareo. |
| 3. Rehefa terena izy. | 3. Rehefa terena izareo. |

Pluperfect.

- | | |
|--|---|
| 1. Rehefa no terena aho, if I
had been pressed. | 1. Rehefa no terena izahay.
Rehefa no terena isikia. |
| 2. Rehefa no terena hianao. | 2. Rehefa no terena hianareo. |
| 3. Rehefa no terena izy. | 3. Rehefa no terena izareo. |

Conjugation—continued.

Future perfect.

Singular.

Plural.

- | | |
|--|---|
| 1. Rehefa ho terena aho, if I
shall or will have been
pressed. | 1. Rehefa ho terena izahay.
Rehefa ho terena isikia. |
| 2. Rehefa ho terena hianao. | 2. Rehefa ho terena hianareo. |
| 3. Rehefa ho terena izy. | 3. Rehefa ho terena izareo. |

Emphatic and Exclusive Form.

Present Tense.

- | | |
|---|---|
| 1. Raha izaho no terena, if I
be he that is to be pressed. | 1. Raha izahay no terena.
Raha isikia no terena. |
| 2. Raha hianao no terena. | 2. Raha hianareo no terena. |
| 3. Raha izy no terena. | 3. Raha izareo no terena. |

Perfect.

- | | |
|--|---|
| 1. Raha izaho no efa terena,
if I be he that was pressed. | 1. Raha izahay no efa terena.
Raha isikia no efa terena. |
| 2. Raha hianao no efa terena. | 2. Raha hianareo no efa terena. |
| 3. Raha izy no efa terena. | 3. Raha izareo no efa terena. |

Future.

- | | |
|---|---|
| 1. Raha izaho no ho terena,
if I be he that shall be
pressed. | 1. Raha izahay no ho terena.
Raha isikia no ho terena. |
| 2. Raha hianao no ho terena, | 2. Raha hianareo no ho terena. |
| 3. Raha izy no ho terena. | 3. Raha izareo no ho terena. |

Conjugation—continued.

Present perfect.

Singular.

Plural.

- | | |
|--|---|
| 1. Rehefa izaho no terena, if I
am he that has been
pressed. | 1. Rehefa izahay no terena.
Rehefa isikia no terena. |
| 2. Rehefa hianao no terena. | 2. Rehefa hianareo no terena. |
| 3. Rehefa izy no terena. | 3. Rehefa izareo no terena. |

Pluperfect.

- | | |
|---|---|
| 1. Rehefa izaho no efa no terena,
if I be he that could or
should have pressed. | 1. Rehefa izahay no efa no terena.
Rehefa isikia no efa no terena. |
| 2. Rehefa hianao no efa no
terena. | 2. Rehefa hianareo no efa no
terena. |
| 3. Rehefa izy no efa no terena. | 3. Rehefa izareo no efa no terena. |

Future perfect.

- | | |
|--|---|
| 1. Rehefa izaho no ho terena,
if I be he that shall have
been pressed. | 1. Rehefa izahay no ho terena.
Rehefa isikia no ho terena. |
| 2. Rehefa hianao no ho terena. | 2. Rehefa hianareo no ho terena. |
| 3. Rehefa izy no ho terena. | 3. Rehefa izareo no ho terena. |

Infinitive Mood or Participles.

Present.	Terena, pressed.	Present perfect.	Efa terena, <i>having been</i> pressed.
Perfect.	No terena.	Pluperfect.	Efa no terena.
Future.	Ho terena.	Future Perfect.	Efa ho terena.

Note.—By placing the Article *ny* before the Participles, they become Participial Nouns.

Conjugation—continued.

POTENTIAL MOOD. Direct Form.

Present Tense.

Singular.	Plural.
1. Atery aho, I can or may be pressed.	1. Atery izahay. Atery isikia.
2. Atery hianao.	2. Atery hianareo.
3. Atery izy.	3. Atery izareo.

Perfect.

1. Natery aho, I could or might be pressed.	1. Natery izahay. Natery isikia.
2. Natery hianao.	2. Natery hianareo.
3. Natery izy.	3. Natery izareo.

Future.

1. Hatery aho, I shall be made able to be pressed.	1. Hatery izahay. Hatery isikia.
2. Hatery hianao.	2. Hatery hianareo.
3. Hatery izy.	3. Hatery izareo.

Present Perfect.

1. Efa atery aho, I can or may have been pressed.	1. Efa atery izahay. Efa atery isikia.
2. Efa atery hianao.	2. Efa atery hianareo.
3. Efa atery izy.	3. Efa atery izareo.

Conjugation—continued.

Pluperfect.

Singular.

Plural.

- | | |
|---|---|
| 1. Efa natery aho, I might or
could have been pressed. | 1. Efa natery izahay.
Efa natery isikia. |
| 2. Efa natery hianao. | 2. Efa natery hianareo. |
| 3. Efa natery izy. | 3. Efa natery izareo. |

Future perfect.

- | | |
|---|---|
| 1. Efa hatery aho, I shall or
will have been made able
to be pressed. | 1. Efa hatery izahay.
Efa hatery isikia. |
| 2. Efa hatery hianao. | 2. Efa hatery hianareo.. |
| 3. Efa hatery izy. | 3. Efa hatery izareo. |

Emphatic Form.

Present Tense.

- | | |
|---|-----------------------------------|
| 1. Izaho atery, I may or can
be pressed. | 1. Izahay atery.
Isikia atery. |
| 2. Hianao atery. | 2. Hianareo atery. |
| 3. Izy atery. | 3. Izareo atery. |

Perfect.

- | | |
|--|-------------------------------------|
| 1. Izaho natery, I might or
could be pressed. | 1. Izahay natery.
Isikia natery. |
| 2. Hianao natery. | 2. Hianareo natery. |
| 3. Izy natery. | 3. Izareo natery. |

Future.

- | | |
|---|-------------------------------------|
| 1. Izaho hatery, I shall or will
be made able to be pressed. | 1. Izahay hatery.
Isikia hatery. |
| 2. Hianao hatery. | 2. Hianareo hatery. |
| 3. Izy hatery. | 3. Izareo hatery. |

Conjugation—continued.

Present perfect.

Singular.

Plural.

- | | |
|---|---|
| 1. Izaho efa aterý, <i>I</i> may or
can have been pressed. | 1. Izahay efa aterý.
Isikia efa aterý. |
| 2. Hianao efa aterý. | 2. Hianareo efa aterý. |
| 3. Izy efa aterý. | 3. Izareo efa aterý. |

Pluperfect.

- | | |
|--|---|
| 1. Izaho efa natery, <i>I</i> might
or could have been pressed. | 1. Izahay efa natery.
Isikia efa natery. |
| 2. Hianao efa natery. | 2. Hianareo efa natery. |
| 3. Izy efa natery. | 3. Izareo efa natery. |

Future Perfect.

- | | |
|---|---|
| 1. Izaho efa hatery, <i>I</i> shall or
will have been able to be
pressed. | 1. Izahay efa hatery.
Isikia efa hatery. |
| 2. Hianao efa hatery. | 2. Hianareo efa hatery. |
| 3. Izy efa hatery. | 3. Izareo efa hatery. |

Exclusive Form.

Present Tense.

- | | |
|---|---|
| 1. Izaho no aterý, It is <i>I</i> that
can be pressed. | 1. Izahay no aterý.
Isikia no aterý. |
| 2. Hianao no aterý. | 2. Hianao no aterý. |
| 3. Izy no aterý. | 3. Izareo no aterý. |

Perfect.

- | | |
|---|---|
| 1. Izaho no natery, I am he that
could be pressed. | 1. Izahay no natery.
Isikia no natery. |
| 2. Hianao no natery. | 2. Hianareo no natery. |
| 3. Izy no natery. | 3. Izareo no natery. |

Conjugationed—continued.

Future.

Singular.

Plural.

- | | |
|--|---|
| 1. Izaho no hatery, I am he
that shall, or will be made
able to be pressed.
2. Hianao no hatery.
3. Izy no hatery. | 1. Izahay no hatery.
Isikia no hatery.
2. Hianareo no hatery.
3. Izareo no hatery. |
|--|---|

Present Perfect.

- | | |
|---|---|
| 1. Izaho no efa atery, I am
he that may, or can have
been pressed.
2. Hianao no efa atery.
3. Izy no efa atery. | 1. Izahay no efa atery.
Isikia no efa atery.
2. Hianareo no efa atery.
3. Izareo no efa atery. |
|---|---|

Pluperfect.

- | | |
|---|---|
| 1. Izaho no efa natery, I am
he that might or could
have been pressed.
2. Hianao no efa natery.
3. Izy no efa natery. | 1. Izahay no efa natery.
Isikia no efa natery.
2. Hianareo no efa natery.
3. Izareo no efa natery. |
|---|---|

Future Perfect.

- | | |
|---|---|
| 1. Izaho no efa hatery, I am
he that shall or will have
been able to be pressed.
2. Hianao no efa hatery.
3. Izy no efa hatery. | 1. Izahay no efa hatery.
Isikia no efa hatery.
2. Hianareo no efa hatery.
3. Izareo no efa hatery. |
|---|---|

Conjugation—continued.

The Infinitive Mood, or Participles.

Present.	Atery.	Present Perfect.	Efa atery.
Perfect.	Natery.	Pluperfect.	Efa natery.
Future.	Hatery.	Future Perfect.	Efa hatery.

THIRD CONJUGATION.

THE Conjugation of the Pronominal Adjunctive, of the Simple Passive in form, but Active in signification.

INDICATIVE MOOD.

Present Tense.

Singular.	Plural.
1. Tereko, pressed by me, i. e. I press.	1. Terenay.* Terensikia.
2. Terenao.	2. Terenareo.
3. Tereny.	3. Terenjareo.

Perfect.

1. No tereko, pressed by me. i. e. I pressed.	1. No terenay. No terentsikia.
2. No terenao.	2. No terenareo.
3. No tereny.	3. No terenjareo.

* The first line of the Plural is *exclusive*, the second *inclusive*.

Conjugation—continued.

Future.

Singular.

Plural.

- | | |
|---|-----------------------------------|
| 1. Ho tereko, will or shall,
be pressed by me, i. e. I
shall or will press. | 1. Ho terenay.
Ho terentsikia. |
| 2. Ho terenao. | 2. Ho terenareo. |
| 3. Ho tereny. | 3. Ho terenjareo. |

Present Perfect.

- | | |
|--|-------------------------------------|
| 1. Efa tereko, has been press-
ed by me, i. e. I have
pressed. | 1. Efa terenay.
Efa terentsikia. |
| 2. Efa terenao. | 2. Efa terenareo. |
| 3. Efa tereny. | 3. Efa terenjareo. |

Pluperfect.

- | | |
|--|---|
| 1. Efa no tereko, had been
pressed by me, i. e. I had
pressed. | 1. Efa no terenay.
Efa no terentsikia. |
| 2. Efa no terenao. | 2. Efa no terenareo. |
| 3. Efa no tereny. | 3. Efa no terenjareo. |

Future Perfect.

- | | |
|---|---|
| 1. Efa ho tereko, shall or
will have been pressed by
me, i. e. I shall or will
have pressed. | 1. Efa ho terenay.
Efa ho terentsikia. |
| 2. Efa ho terenao. | 2. Efa ho terenareo. |
| 3. Efa ho terenay. | 3. Efa ho terenjareo. |

Conjugation—continued.

SUBJUNCTIVE MOOD.

Present Tense.

Singular.

Plural.

- | | |
|---|---------------------------------------|
| 1. Raha tereko, if pressed by
me, i. e. if I press.* | 1. Raha terenay.
Raha terentsikia. |
| 2. Raha terenao. | 2. Raha terenareo. |
| 3. Raha tereny. | 3. Raha terenjareo. |

Perfect.

- | | |
|--|---|
| 1. Raha no tereko, if I might
or could press. | 1. Raha no terenay.
Raha no terentsikia. |
| 2. Raha no terenao. | 2. Raha no terenareo. |
| 3. Raha no tereny. | 3. Raha no terenjareo. |

Future.

- | | |
|---|---|
| 1. Raha ho tereko, if I shall
or will press. | 1. Raha ho terenay.
Raha ho terentsikia. |
| 2. Raha ho terenao. | 2. Raha ho terenareo. |
| 3. Raha ho tereny. | 3. Raha ho terenjareo. |

Present Perfect.

- | | |
|---|---|
| 1. Rehefa tereko, if I have
pressed. | 1. Rehefa terenay.
Rehefa terentsikia. |
| 2. Rehefa terenao. | 2. Rehefa terenareo. |
| 3. Rehefa tereny. | 3. Rehefa terenjareo. |

* The English meaning of the other tenses is given without the literal translation.

Conjugation—continued.

Pluperfect.

Singular.

Plural.

- | | |
|---|---|
| 1. Rehefa no tereko, if I had
pressed. | 1. Rehefa no terenay.
Rehefa no terentsikia. |
| 2. Rehefa no terenao. | 2. Rehefa no terenareo. |
| 3. Rehefa no tereny. | 3. Rehefa no terenjareo. |

Future Perfect.

- | | |
|--|---|
| 1. Rehefa ho tereko, if I shall
have pressed. | 1. Rehefa ho terenay.
Rehefa ho terentsikia. |
| 2. Rehefa ho terenao. | 2. Rehefa ho terenareo. |
| 3. Rehefa ho tereny. | 3. Rehefa ho terenjareo. |

POTENTIAL MOOD.

Present Tense.

Singular.

Plural.

- | | |
|---------------------------------|-------------------------------|
| 1. Ateriko, I may or can press. | 1. Aterinay.
Aterintsikia. |
| 2. Aterinao. | 2. Aterinareo. |
| 3. Ateriny. | 3. Aterinjareo. |

Perfect.

- | | |
|---|---------------------------------|
| 1. Nateriko, I might or could
press. | 1. Naterinay.
Naterintsikia. |
| 2. Naterinao. | 2. Naterinareo. |
| 3. Nateriny. | 3. Naterinjareo. |

[Conjugation—continued.]

Future.

Singular.

Plural.

- | | |
|---|---------------------------------|
| 1. Hateriko, I shall or will
be able to press. | 1. Haterinay.
Haterintsikia. |
| 2. Haterinao. | 2. Haterinareo. |
| 3. Hateriny. | 3. Haterinjareo. |

Present perfect.

- | | |
|---|---------------------------------------|
| 1. Efa ateriko, I may or can
have pressed. | 1. Efa aterinay.
Efa aterintsikia. |
| 2. Efa aterinao. | 2. Efa aterinareo. |
| 3. Efa ateriny. | 3. Efa aterinjareo. |

Pluperfect.

- | | |
|--|---|
| 1. Efa nateriko, I might or
could have pressed. | 1. Efa naterinay.
Efa naterintsikia. |
| 2. Efa naterinao. | 2. Efa naterinareo. |
| 3. Efa nateriny. | 3. Efa naterinjareo. |

Future perfect.

- | | |
|--|---|
| 1. Efa nateriko, I shall or will
have been able to press. | 1. Efa haterinay.
Efa haterintsikia. |
| 2. Efa haterinao. | 2. Efa haterinareo. |
| 3. Efa hateriny. | 3. Efa haterinjareo. |

SPECIMEN OF A VERB CONJUGATED NEGATIVELY AND INTERROGATIVELY.

PRINCIPAL PARTS.

- Present, Inf. or Part. Tsy mangataka, not to be asking, or not asking.
 Perfect, ————— Tsy nangataka, not to have asked, or asked.
 Future. Tsy hangataka, not about to ask.

INDICATIVE MOOD.

- Present, Neg. Tsy mangataka aho, I ask not, or I do not ask.
 ————— Neg. and Inter. Tsy mangataka va aho? do I not ask?
 Perfect, Neg. Tsy nangataka hianao, thou didst not ask.
 ————— Neg. and Inter. Tsy nangataka va hianao, didst thou not ask. ?
 Future, Neg. Tsy hangataka izy, he will not ask.
 ————— Neg. and Inter. Tsy hangataka v' izy, will he not ask ?
 Present Perfect Neg. Tsy efa mangataka izahay, we have not asked. Ex.
 ————— Neg. and Inter. Tsy efa mangataka v' isikia, have we not asked. In.

Pluperfect Neg. Tsy efa nangataka hianareo, you
had not asked.

———— Neg. and Inter. Tsy efa nangataka
va hianareo, had not you asked ?

Future Perfect Neg. Tsy efa hangataka izareo, they
have not been about to ask.

———— Neg. and Inter. Tsy efa hangataka
v' izareo, have not they been about
to ask ?

IMPERATIVE MOOD.

Singular.

1. Aoky tsy hangalaka aho, let me not ask, or do not
let me ask.
2. Aza mangataka hianao, ask not thou, or thou shalt
not ask.
3. Aoky tsy hangataka izy, let him not ask.

Plural.

1. Aoky tsy hangataka izahay. Ex. Let us not ask,
or aza mangataka izahay, or do let us not ask.
Aoky tsy hangataka isikia. In. Let us not ask.
2. Aza mangataka hianareo, do not you ask, or ask
not you.
3. Aoky tsy hangataka izareo, let them not ask, or
Aza mangataka izareo, do not let them ask.

SPECIMEN OF IRREGULAR, DEFECTIVE, AND IMPERSONAL VERBS.

1. IRREGULAR VERBS do not admit the regular terminations of Passive Verbs with that of their Participles ; as, *ovana*, changed ; *vidina*, bought. They are *atao*, *done* ; *avy*, *come* ; *tonga*, *arrived* ; *azo*, *gotten*, *obtained* ; *hay*, *is able*, *capable* ; *seho*, *manifested*, *appeared* ; *efa*, *effected*, *perfected* ; *vita*, *finished* ; *tanteraka*, *fulfilled*, *accomplished* ; *voky*, *satiated*.

2. DEFECTIVE VERBS are such as are used only in certain Tenses. They are, *hoy izy*, *he says* ; *hono*, *it is said*, or *is reported* ; *misy*, *there is*, or *exists* ; *lavorary*, *it is well done* ; *tafa*, *is complete* ; *voa*, *is done*, *perfected*. When *tafa*, or *voa*, precedes a Primitive word, it makes it a Participle of the Passive voice ; and with a Pronominal Affix, a Verb Passive in form, but Active in signification ; as, *tafaray*, united, become one ; from *tafa* and *iray* one ; *avotra*, redemption ; *voa avotra*, redeemed ; *voa soratro*, is or was written by me, i. e. I wrote ; *voa vidiko*, is or was bought by me, i. e. I bought.

3. IMPERSONAL VERBS are such as have no person for the Nominative. They are, *hoe*, *saying* ; *tamy*, *it comes* ; *tokony*, *should*, *is worthy of* ; *tsy maitsy*, *ought*, *must* ; *vao*, *it begins*, *just commenced* ; *hono*

reported, said ; hanky, *is it so?* manko, *is it that?* Aleo, would rather, is preferable ; leo, is equal to, a match to, able to do, or to endure ; tsileo, is unable to, or to bear it, not equal to the task.

Ho, to become, to be, is a characteristic of the Future Tense ; No, is or was, when it follows an Interrogative Pronoun, it is a Repletive Interrogative, signifying is, or was ; and an Exclusive confining the action entirely to the person acting, or acted upon ; as, Iza no nanao izany ? who did that ? Izaho no nanao izany, it is I that did it, or I am he that did it. It is also an Auxiliary to Verbs expressing an act that is passed, and signifies, was, or has been.

SECTION XI. ADVERBS.

ADVERBS are words joined to Adjectives, to Verbs, to Participles, and to other Adverbs ; as, miasa *tsara* aho, I work well ; maditra *tokoa* izy, he is obstinate indeed ; mangataka *mandrakariva*, asking continually, or always begging ; ankehitriny *hiany*, even now ; ankehitriny izao, this very moment.

THE CLASSIFICATION OF ADVERBS.

ADVERBS are divided into the following Classes.

I. ADVERBS OF NUMBER.

1. Cardinal ; as, iray hiany, iray monja, *only one* ; indray, indrai-mandeha, indrai-maka, once, or in one time. See page 93.

2. Ordinals ; as, voalohany, first ; indroa, twice ; intelo, thrice. See page 93.

II. ADVERBS OF TIME.

1. Present. Ankehitriny, ankehitrío, *now* ; ankehitriny izao, ankehitriny izao hiany, *this very moment* ; anio, *to-day* ; anio hiany, andro any, *to-day*, i. e. *this very day* ; miarakaminizay, instantly, immediately ; anio dia anio, *to-day*, even *to-day*, i. e. *this very day* ; raha, *when, while* ; anio tontolo andro, *to-day*, i. e. *all day long*.

2. Past. Sahady, *already* ; rahateo, *before hand* ; vao lasa, *lately* ; fahiny, formerly ; aloha, taloha, before, aforetime ; efahiny, in time past, *at former times, in ancient times* ; omaly, *yesterday* ; afak'omaly, *before yesterday* ; andro afak'omaly, *day before yesterday* ; loak' andro, *day ago* ; ankeho, just now, recently ; taminizao, at this moment ;

niarakaminizao, with that moment, or at that moment ; fony, since ; ela, long ago ; mandrak'ankehitriny, hitherto ; hatrizay niainana, long time ago, i. e. from one's existence.

3. Future. Hatrizay, hereafter ; arakizao, *henceforth* ; hiarakaminizao, *presently* ; hiarakaminizay, *immediately* ; faingiana, *soon* ; ampitso, rampitso, ramaraina, *to-morrow*, on the morrow ; afak'ampitso, afaka-maraina, *after to-morrow* ; intsony, *any more* ; tsy intsony, *no more*.

4. Indefinite Repetition. Matetikia, oft, often ; mahalana, mahalankalana, seldom, not often ; indra-indray, *now and then, occasionally* ; oviana, rahoviana, *when*.

5. Definite Repetition. Indray, once, again ; indroa, twice ; intelo, thrice ; isan'andro, *daily* ; isan'alina, *nightly*, every night ; isan-kerinandro, *weekly*, isam-bolana, *monthly* ; isan-taona, yearly.

6. Relative. Aloha, before ; araka, aoriana, after ; oviana, rahoviana, *when* ; dia, dia vao, then ; mandraka, ambaraka, till, until ; maraina-koa, early ; harivahariva, late, towards evening ; mandrak'alina, all night long ; mandrak'andro, all day long.

7. Absolute. Mandrakariva, always, continually, perpetually, constantly ; mandrakizay, ever, for ever ;

mandrakizay mandrakizay, for ever and ever ; mandrakizay doria, eternally, everlastingly ; eny, yes ; tsia, no, never ; tsy intsony, not any more, no more ; sanatria, God, forbid.

III. ADVERBS OF PLACE.

To Adverbs of Place belong Present, Perfect and Future Tenses. T is prefixed to express the Perfect Tense, and HO to denote the Future Tense.

1. Answering to *where*, AIZA?

Present. Ao, eo, eto, aty, ety, here. Per. Tao, teo, tato, teto, taty, tety, was *here*.

Fut. Ho ao, ho eo, ho eto, ho aty, ho ety, will be *here*.

Pre. Any, eny, ery, *there*. Per. Tany, teny, tery, was *there*.

Fut. Ho any, ho eny, ho ery, will be there ; eny tontolo eny, every where.

Pre. Ambony, above, aloft, on high. Per. Tambony, was above, aloft.

Fut. Ho ambony, will be above or aloft.

Pre. Ambany, below, beneath. Pre. Tambany, was below or beneath.

Fut. Ho ambany, will be below or beneath.

Pre. Erikitra, erokatra, eroany, yonder, there yonder.

Per. Terikitra, terokatra, teroany, was yonder, or there yonder.

- Fut. Ho erikitra, ho erokatra, ho eroany, will be yonder, or there yonder.
- Pre. Aiza, where. Per. Taiza, where was or were.
- Fut. Ho aiza, where will be.
- Pre. Manodidina, around. Per. Nanodidina, was around.
- Fut. Hanodidina, will be around.
- Pre. Anaty, within. Per. Tanaty, was within.
- Fut. Ho anaty, will be within.
- Pre. Any anaty, there within. Per. Tany anaty, was there within.
- Fut. Ho any anaty, will be there within.
- Pre. Any ivelany, there without. Per. Tany ivelany, was there without.
- Fut. Ho any ivelany, will be there without.
- Pre. An-dafy, on the other side of the water.
- Pre. Tan-dafy, was on the other side of the water.
- Fut. Ho an-dafy, will be on the other side of the water.
- Pre. Any an-dafy, *there on the other side of the water.*
- Per. Tany an-dafy, was there on the other side of the water.
- Fut. Ho any an-dafy, will be there on the other side of the water.
- Pre. An-koatra, on the other side of the bank or hill.
- Per. Tan-koatra, was on the other side of the bank, or hill.
- Fut. Ho an-koatra, will be on the other side of the bank or hill.

- Pre. Any an-koatra, there on the other side of the bank or hill.
- Per. Tany an-koatra, was there on the other side of the bank, or hill.
- Fut. Ho any an-koatra, will be there on the other side of the bank, or hill.
- Pre. An-drano, in the water ; an-trano, in the house ; an-tanàna, in town, or in the town.
- Per. Tan-drano, was in the water ; tany an-trano, was in the house ; tan-tanàna, was in the town.
- Fut. Ho any an-drano, will be there in the water.
- Pre. Tany an-drano, was there in the water.
- Fut. Ho any an-drano, will be there in the water.
- Pre. Any an-trano, *there in the house*.
- Per. Tany an-trano, was there in the house.
- Fut. Ho any an-trano, will be there in the house.
- Pre. Any an-tanàna, there in the town.
- Per. Tany an-tanàna, was there in the town.
- Fut. Ho any an-tanàna, will be there in the town.

2. Answering to *whither*, NA AIZA NA AIZA.

- Pre. Na aiza na aiza, whither, whithersoever.
- Per. Na taiza na taiza izy, whither he would be, or whithersoever he was.
- Fut. Na ho aiza na ho aiza izy, whithersoever he will go.
- Pre. Mankao, mankeo, mankaty, mankato, mankety izy, *he comes hither*.

- Per. Nankao, nankeo, nankato, nanketo, nankety izy,
he came hither.
- Fut. Hankao, hankeo, hankato, hanketo, hankety izy,
he will come hither.
- Pre. Mankany, mankeny, mankery, go thither.
- Per. Nankany, nankeny, nankery, gone thither.
- Fut. Hankany, hankeney, hankery, will go thither.
- Pre. Na ao na eo, whether here, or here about.
- Per. Na tao na teo izy, whither he was here, or here
about.
- Fut. Na ho ao na ho eo, whether will be here, or
here about.
- Pre. Na aty na any. whither here or there.
- Per. Na tato na tany izy, whether he was here or
there.
- Fut. Na ho aty na ho any, whether he will be here
or there.
- Pre. Na ato na eny, whether here or there.
- Per. Na tato na teny izy, whether he was here or
there.
- Fut. Na ho ato na ho eny izy, whether he will be
here or there.
- Pre. Na ety na ery, whether here or there yonder.
- Per. Na tety na tery izy, whether he was here or
there yonder.
- Fut. Na ho ety na ho ery, whether he will be here
or there yonder.
- Pre. Na ambony na ambany, whether above or below.
- Per. Na tambony na tambany izy, whether he was
above or below.

Pre. Na aloha na aoriana, whether before or behind.

Per. Na taloha na taoriana izy, whether he was before or behind.

Fut. Na ho aloha na ho aoriana izy, whether he will be before or behind.

Pre. Na eo anatrehany na eo ivohony, whether before his face or behind his back.

Per. Na teo anatrehany na teo ivohony izy, whether was before his face or behind his back.

Fut. Na ho eo anatrehany na ho eo ivohony izy, whether he will be before his face or behind his back.

Pre. Na eo imasony na eo anilany, whether there before his eyes, or by his side.

Per. Na teo imasony na teo anilany izy, whether he was there before his eyes, or by his side.

Fut. Na ho eo imasony na ho eo anilany izy, whether he will be there before his eyes, or by his side.

Pre. Na lavitra na akeky, whether far or near.

Per. Na teny lavitr'eny na tety akeky izy, whether he was far off, or near here.

Fut. Na ho eny lavitr'eny na ho ety akeky izy, whether he will be far off or near here.

Per. Na tafiditra na tafavoaka izy, whether he is gone in or gone out, i. e. inside or outside.

Per. Na tafakatra, na tafidina izy, whether he has ascended on high, or descended below, or whether he is gone up, or gone down.

3. Answering to whence, AVY AIZA.

Pre. Avy aiza izy, whence he comes.

Per. Avy taiza izy, whence he came.

Fut. Avy ho aiza, whence he will come.

Pre. Avy ao, avy eo, avy aty, avy eto izy, hence he comes.

Per. Avy tao, avy teo, avy taty, avy tety, avy teto izy, hence he came.

Fut. Avy ho ao, avy ho eo, avy ho aty, avy ho ety, avy ho eto izy, hence he will come.

Pre. Avy any, avy eny, avy ery izy, thence he comes.

Per. Avy tany, avy teny, avy tery izy, thence yonder he came.

Fut. Ho avy any, ho avy eny, ho avy ery izy, thence he will come.

Lasa, gone away ; afaka, off ; tafavoaka, gone out.

III. ADVERBS OF QUANTITY.

1. Abundance. Be, bebe, *much, greatly* ; bebe-kokoa, *much more* ; kokoa, more even more ; afa-tsy, *besides* ; omby, *fully* ; raha tsy, *except*, if not ; lavitra, *far* ; avokoa, *all, completely* ; indrindra, very, exceedingly, especially ; indrindr' indrindra, infinitely.

2. Equality. Aoka, enough ; ampy, sufficiently ; sahaiza, fitly, suitably ; sahala, *alike, equally* ; toa, as if, as equal ; toy, tahaka, like as, or in like manner ; dia, even ; araka, accordingly.

3. Defective. *Latsaka, less, short of; vaiky, almost; saiky, hardly, scarcely; madiva, nearly.*

IV. ADVERBS OF QUALITY.

1. Manner. *Tsara la, well; tsara hiany, very well; ratsy la, bad; ratsy hiany, very bad; loza la, bravely, awfully; haingiana, haingiana la, quickly; malakia, quickly, with speed; malakilaky, speedily; miadanadana, slowly; moramora, gently, softly; mangingina, quietly, secretly; madiditra, stupidly, obstinately; adaladala, foolishly.*

2. Affirmation. *Eny, yes, yea; eàny, aye; marina, truly, justly; tokoa, indeed, surely, verily; marintokoa, truly, verily verily, very true.*

3. Negation. *Tsy, not; tsia, no; tsy akory, nowise; tsia tsy akory, not at all; aza, not, let not; sanatria, never, God forbid; kanja, kanjo, but not.*

4. Doubt. *Angaha, angamba, anganja, kinanja, perhaps; kinamba, possibly, peradventure; tahiny, perchance; mosala, toatoa, at random, accidentally.*

5. Relation. *Ambany, together with, amana, together unitedly; tafatokana, apart; tafasaraka, asunder; ahoana, however; ala-trano, out of doors.*

6. Degree. *Koa and kosa, also, likewise; koa signifies an addition of the same kind, and kosa, an addition of another kind; kokoa, more and more, or more even more; indrindra, very, exceedingly, especially; indrindr'indrindra, extremely, infinitely.*

7. Cause, or Interrogation. Nahoana, *why*, wherefore ; ahoana, how ; manao ahoana, how or in what manner ; no, va, moa, are interrogative signs.

8 Prayer or intercession. Anie, may ; engehe, would ; inay, enga ka, oh that.

SECTION XII. PREPOSITIONS, CONJUNCTIONS, INTERJECTIONS, AND REPLETIVES.

I. PREPOSITIONS.

A PREPOSITION is a word placed before Nouns, and Pronouns, to connect them with other words, and to express the relation that they bear to one another ; as, andeha hiaraka ami-ko hianao, come thou with me.

1. AMY, is the principal, and, in reality, the only preposition in the Malagasy language. It is used to express several prepositions ; as, from, with, to, unto, into, about, concerning, with regard to, and its precise meaning is determined by the Verb that precedes it ; as, miasa ny tanim-bary *amy* ny fangady aho, I work the rice ground *with* a spade. Niala tamy ny omby hankany amy ny ondry aho, I went *from* the cattle *to* the sheep.

2. *AMY* expresses the Present Tense, and when *T* is prefixed, the Perfect Tense; and when *HO* is prefixed, the Future Tense. Its tense is determined by the Tense of the Verb with which it is connected. *Izaho niala tamy ny tanàna hankany amy ny tanimbary*, I went from the town to go into the rice ground.

3. The apparent want of Prepositions in the Malagasy language is abundantly supplied by using the Circumstantial form of the Passive Verb; as, *andriamanitra itokiako*, I confide in God; I trust in God; I put my trust in God.

4. The other words used as Prepositions are Adverbs; as *any an-trano*, there *in* the house; *ambony tany*, *upon* earth; *ambany lanitra*, *under* heaven; *aloha ny olona*, *before* the people; *aoriana ny omby*, after or behind the cattle.

II. CONJUNCTIONS.

CONJUNCTIONS connect words and sentences; as *tany sy lanitra*; earth *and* heaven; *miasa ny olona, fa milalao ny ankizy*, the men work, but the children play, or are playing. Conjunctions are divided into three Classes; the Copulative, the Disjunctive, and the Compound.

1. The first is termed Copulative, because they join words in form, and meaning. They express addition, cause, consequence, and supposition.

(1). Addition ; as, *ary*, and ; *sy*, and ; *koa*, also ; *kosa*, likewise.

(2). Cause. *Satria*, because, *fa*, for, *noho*, on account of, for the sake of, because of.

(3). Consequence. *Dia*, then, *ka*, and then, *ka dia*, and so then, *mba*, in order, for the purpose of.

(4.) Supposition. *Raha*, if, when, while, *nony*, as if, as when, *mba*, if that, if so happening.

2. The second are termed Disjunctive, because they disjoin in meaning, though they conjoin in form. They denote separation, concession, opposition, choice and exception.

(1). Separation. *Na*, *na*, neither, nor ; *tsy*, *tsy*, neither, nor ; *sa*, *sa*, either, or.

(2). Concession. *Na dia*, although ; *nefa*, *ka-nefa*, but yet ; *andrefa*, though, *kandrefa*, however, notwithstanding.

(3). Opposition. *Andrao*, *androa*, lest, *fandrao*, *fandroa*, unless, *sao*, *soa*, lest, *noho*, than.

(4). Choice. *Mbola*, yet, *fa*, but, *inay*, oh that, *engy*, *enga ka*, would that, *anie*, *hany*, may it be.

(5). Exception. *Afa tsy*, save, except, besides, *raha tsy*, except, if not.

3. The third is termed Compound, because they are formed of two or more words. *Ka nahoana*, why so, *ka ahoana*, how then, *koa amininy izany*, wherefore, *ary amininy izany*, therefore, and wherefore ; *toa*, as if, *ary anefa*, and yet, *fandeha*, so then, *fa nefa*, but yet, *ka dia*, and so then, *na dia*, although, *ary koa*,

and also, ka mba so that ; *nony*, as when, as if ; rehefa, after that, when it is done ; kandeha, and then, na tsia, whether or not, sa, sa, either, or, na, na, neither, nor, tsy, tsy, neither, nor, toy izao, thus, toy izany hiany, thus and thus, *ny aminy izany*, about that, concerning, regarding, respecting that.

III. INTERJECTIONS.

INTERJECTIONS express some sudden impulse of the mind, to denote admiration, amazement, wonder, surprise ; attention, welcome, joy ; fear, sorrow, regret ; dislike, hate, disgust, contempt, horror.

1. Admiration, amazement, wonder, surprise: Endry ! Oh ! Endrey rè ! Ha ! Hia ! Huzza ! Lozala ! Bravo ! Akory la ! Ha ! Ho ! Hoa ! Akory izao ! Heyday !

2. Attention, welcome, joy. Indro ! Behold ! Indry ! Lo ! Ry ! Erè ! Oh ! Lozala ! Bravo ! Ehe ! Hia ! Endrey rè ! Hark ! Hanky ! Oh ! Andeha rè ! Avia rè ! Maitia rè ! Oh come !

3. Fear, sorrow, regret. Hè rè ! Ah ! Indrisy ! Indrisy la ! Indrisy ka la ! Alas ! maty aho ! mateza anie aho ! Mahita loza ! Alack ! Woe !

4. Dislike, hate, contempt, disgust, horror. Hia ! Hia la ! Hush ! Isy ! Pooh ! Sia ! Siasia ! Pooh pooh, Mahitaloza ! Woe !

IV. REPLETIVES.

REPLETIVES are joined to words to enhance their signification. There are Interrogatives, Intensive and Optative Repletives.

1. The Interrogative are, No, moa, va. Inona no ataony ? What is he doing ? Iza moa no handeha ? Who is to go ? Manoratra va hianao ? Art thou writing ?

2. The Intensive are, Hiany, akory, mba. Tsara hiany izy, he is well, i. e. he is even well, or very well ; tsia, tsy akory, *no, no no*, i. e. not at all ; mba handeha, I will go, i. e. I will even go.

3. The Optative are, anie, hany, inay, enga ka. Ho tahin Andriamanitra anie hianao, may God bless you ; hany malalako, Oh my beloved ! Inay ka ho hendry izareo ! Oh that they would be wise ! Enga ka ho heveriny ny olona izany ! Oh that the people would consider this !

PART III.

SYNTAX.

SYNTAX teaches the proper arrangement and construction of words, and sentences.

SECTION I. SYNTAX OF ARTICLES.

USE OF THE ARTICLES.

Rule 1. Articles are prefixed to general words only, to limit the extent of their meaning; as, ny andro, the day; ny omby, the cattle. Itsara, or Ratsara, the name of a person either man or woman; from tsara, good. Ifenoarivo, the name of a town; from feno, full, and arivo, thousand, i. e. a full thousand.

Rule 2. The Article I is prefixed to the names of places, towns and villages; and also to the name

of persons, when they are addressed with familiarity, inferiority or contempt. Iambohipeno, the name of the village called Ambohipeno. Ifaralahy, the name of a man; Ifaravavy, the name of a woman; from fara, last, or last born, and lahy, male, and vavy, female.

Rule 3. The Article RA is only prefixed to the names of persons, when they are addressed with respect, or with a consideration of superiority; as, Mr. and Mrs. in English. Ralahimatoa, the name of a man, Ramatoa, the name of a woman; from Ra, Mr. lahy, male, matoa, first born; and Ra, Mrs. matoa, first born.

Rule 4. The Article NY is prefixed to all Nouns, when the Adjective or the Verb precedes them; as, tsara ny trano, a good house; hendry ny olona, wise people, or wise men.

Rule 5. The Article NY is prefixed to Adjectives, Participles, and Adverbs; and render them Common Substantives. Ny tsara, the good; ny mividy, the person that buys, buyer; ny ankehitriny, the present moment.

Rule 6. The Article NY is always prefixed to the Noun following a degree of Comparison. Volamena mavesatra noho ny volafotsy, gold is heavier than silver; vola tsara noho ny vy, silver is more valuable than iron.

Rule 7. The Article *ny* is usually omitted when Nouns are used in a general or unlimited manner. *Olo-miaina*, living man, i. e. every living human being; *omby manan-tandroka*, horned cattle, i. e. all horned cattle.

Rule 8. The Article *ny* is frequently omitted, when the Noun is used in partitive sense; as, *nisotro rano aho*, I drank water; *mihinam-bary hianareo*, you eat rice.

SECTION II. SYNTAX OF NOUNS.

THE NOMINATIVE AND THE VERB.

Rule 1. Every Noun, Pronoun, or Nominative Case, must have a Verb expressed, or understood. *Miteny ny olona*, the people speak. *Mivovo ny amboa*, the dogs bark. *Mangatsiaka ny andro*, the day is cold. *Mianatra taratasy ny ankizy*, the children learn their books. *Manoratra izareo*, they write.

Rule 2. The Adjunct of the Nominative Case do not control its agreement with the Verb. *Niandry henemana izareo*, they waited six days. *Nitoetra teo telo taona izy*, he remained there for three years. *Voa sakan-drano ny miaramila*, the soldiers were prevented by the water.

Rule 3. Substantives, being for the most part Collective Nouns, require Numeral and Pronominal

Adjectives to express their number. *Lehilahy iray*, a man, i. e. one man. *Lehilahy maro*, men, i. e. many men. *Ity omby ity*, this bullock. *Ireo omby ireo*, these bullocks. *Ireny vato ireny*, those stones.

Rule 4. The latter Noun that is joined by a hyphen, or an Apostrophe, qualifies the preceding Noun. *Tanim-bary*, rice ground. *Tanim-boly*, garden. *Tànan'olona*, man's hand, i. e. human hand. *Tandrok'omby*, bullock's horn.

Rule 5. Every definite Noun has an Article prefixed to it. *Itrano*, or *Ratrano*, then it signifies the name of a person, and not a house. *Ny lehilahy*, the man, i. e. a certain man, or certain men. *Ny hazo*, the trees. *Ny omby*, the cattle.

Rule 6. One Noun governs another in the Genitive or Possessive Case; the latter is put in apposition with the Pronominal affix of the preceding Noun. *Volany ny olona*, the people's money, i. e. money of them the people. *Tranon'olona*, a man's house, i. e. a house of him the man. *Sambon' Angilisy*, an English ship, i. e. a ship of them the English.

Rule 7. Nouns which signify time, or distance, are put in the Objective Case after Neuter Verbs. *Nitotra teo roa taona aho*, I remained there for two years. *Nandeha lalan-kerinandro aho*, I went a week's journey. *Naharitra zato taona ny trano*, the house lasted for one hundred years.

Rule 8. The Possessive case of Personal Pronouns is often a Nominative case to a Verb, either expressed, or understood. Ny ahy nangalariny ny olona, what is mine, or my property, was stolen by the people. Ny ahy mitoetra hiany, what is mine, or my property, still remains.

Rule 9. Nouns in Apposition are put in the same case. Radama, mpanjaka nanjaka valo amby ny folo taona, Radama, the king reigned eighteen years. Jehovah Andriamanitra, no Tompony ny lanitra sy ny tany, Jehovah God, is the Lord of heaven and earth. Iesio Kiraisity Mpamonjy, Jesus Christ the Saviour.

Rule 10. When the Repletive *no* follows the Nominative and precedes the Verb, it is the Exclusive Nominative case. Izaho no manoratra, I am he that writes. Izy no miasa, it is he that works. Hianareo no miteny, it is you that speak.

Rule 11. When the last syllable of the preceding Noun is *ka*, *na*, or *tra*, the final vowel *a*, is changed into *y* or *ky*; *ky*, *ny* or *try* substitutes the Pronominal affix *ny*. Mpanapaky ny olona, the ruler of the people. Fihaonany ny olona, meeting of the people, i. e. a place for the people to meet. Soratry ny olona, the the people's writing, i. e. writing of them the people.

SECTION III. SYNTAX OF ADJECTIVES.

Rule 1. Every Adjective qualifies a NOUN, PRONOUN, or a PHRASE, expressed or understood. Trano lehibe, a large house. Omby maro, many cattle. Olona vitsy, few people. Hendry hianareo, you are wise.

Rule 2. The Adjective is generally placed after its Noun. Lehilahy antitra, an old man. Vehivavy tsara-tarehy, a pretty woman. Olona mazoto, diligent people.

Rule 3. Adjectives are often used as Substantives, and are then termed Absolute. Ny tsara, the good. Ny hendry, the wise. Ny halalina, the depth. Ny ratsy, the bad.

4. When the Adjective is the Emphatic word in the sentence, it is placed before its NOUN. Tsara ny trano, good is the house. Hendry ny olona, wise are the people. Mahagaga ny asanao, wonderful are thy works.

Rule 5. The Intensive Adjective does invariably precede the Noun which it qualifies. Hatsara ny tany how good is the land ! Hahendry ny olona, how wise are the people ! Hakely ny vola ! How little is the money ! Havitsy ny mpanoratra ! How few are the scholars, or what a few scholars.

Rule 6. The same Adjective Pronouns precede and follow their Nouns. Ity lehilahy ity, this man. Io vehivavy io, this or that woman, (that is near). Ireo olona ireo, these people. Ireny omby ireny, those cattle.

Rule 7. Adjectives, joined to Verbs and Participles, qualify them as Adverbs. Miantso mahery ny olona, the people call out loud. Mitomany mafy ny ankizy, the children weep bitterly. Miasa fatatra, working hard.

Rule 8. The Adjectives, iray, anankiray, ity, itoy, itony, irery, isany, avy, samy, manesy and misesy, qualify Nouns in the Singular Number. Lehilahy iray, a man, i. e. one man. Vehivavy anankiray, a woman, i. e. a certain woman. Ity vato ity, this stone. Itoy zaza itoy, this child. Itony rano itony, this water. Io omby io, that bullock. Samy nandeha avy ny olona, every one of the people went. Samy nahazo ariary avy ny isan'olona, every one of the people had a dollar each. Samy nahazo ariary manesy izahay, we had a dollar each. Samy nahazo omby iray misesy, every one of us had a bullock each.

Rule 9. The Adjectives, Ireo, ireny, ireto, iretoany, maro, be, betsaka, samihafa, rehetra, tontolo avokoa, marobe, qualify Nouns in the Plural number. Ireo olona ireo, these people. Ireny ankizy ireny, those children. Ireto omby ireto, these cattle. Iretoany ondry iretoany, those sheep. Olona maro,

many people. Omby be, many cattle. Ondry be-tsaka, many sheep. Olona marobe, great many people, multitude. Olon-drehetra, all people. Tany tontolo, all lands. Nandeha avokoa, we all went. Teny samihafa, different languages, or different speeches, or words.

Rule 10. A Noun with its Adjective taken as a *compound word* admits of an additional Adjective. Zava-tsaro-bidy indrindra, a very dear thing, i. e. a thing of very high price. Teni-soa mahafaly, joyful good news, i. e. good words affording joy. Marina mahitsy tokoa, very true indeed.

SECTION IV. SYNTAX OF PRONOUNS.

Rule 1. The Nominative case must have a Verb expressed, or understood. Izaho manoratra, *I* write. Miasa aho, *I* *work*. Miteny hianao, thou speakest. Mandeha izy, he walks. Nanoratra izahay, we wrote. Niasa isikia, we worked. Hiteny hianareo, you shall or will speak. Handeha izareo, they shall or will walk.

Rule 2. The Nominative case precedes the Verb, when the emphasis is on the agent, but when the emphasis is on the act, it follows the Verb. *Izahay* miteny *we* speak; *miteny* izahay, *we* *speak*. *Niasa* isikia, *we* *worked*. *Hilaza* izareo, they shall or will tell; *izareo* hilaza, *they* shall or will tell.

Rule 3. The Objective case is governed by a Verb, Participle, Preposition, or Adverb ;

Singular. Miantso ahy izy, he calls me.
 Niantso anao izy, he called thee.
 Hiantso azy izy, he will or shall call him.

Plural. Miantso anay izy, he calls us. Ex.
 Miantso antsikia izy, he calls us. In.
 Niantso anareo izy, he called you.
 Hiantso anjareo, he shall or will call you.

Miteny aminareo aho, I speak unto you.
 Niaraka tamiko hianareo, you went with me.
 Milaza teny aminareo, saying a word to you.
 Mitoetra ambony tany hianareo, you dwell on earth.

Rule 4. The Possessive case has the same form as the Objective case, and is often a Nominative case to a Verb expressed or understood. Ahy ny omby, the cattle are *mine*. Anao ny trano, the house is *thine*. Anjareo ny vary, the rice is *theirs*.

Rule 5. The first person singular, IZAHO precedes the Verb, but *aho* follows it. *Izaho* miteny, *I* speak. Miteny *aho*, *I speak*. *Izaho* niasa, *I* worked. *Niasa aho*, *I worked*.

Note,—*Izaho* follows the irregular Verb HOY. Hoy izaho, *I* say. *Izaho*, from izy, he, and aho I, i. e. *I* am he, or *I* am the person who speaks, or acts.

Rule 6. The Pronominal affixes that are joined to Verbs of the Passive Voice, have the same power and meaning as the Personal Pronouns have, when they are Nominatives to Verbs of Active voice. Manoratra aho, I write, Sorako, written by me, i. e. I write. Nanao izany izy, he did it. Nataony izany, it was done by him, i. e. he did it. Nitory izany izahay, we proclaimed it; no torinay izany, it was proclaimed by us, i. e. we proclaimed it.

Rule 7. The Pronominal Affix of a Noun governs the Possessive or Genitive case, i. e. the Noun that follows it, is put in Apposition. Volany ny olona, the people's money, i. e. money of them, the people. Tranony ny ankizy, the children's house, i. e. house of them, the children.

Rule 8. The Pronominal Affixes that are joined to Nouns, have the same signification with the English Adjective Pronouns of the Possessive kind.

Singular. Tranoko, my house, i. e. house of me.

—— Volanao, thy money, i. e. money of thee.

—— Ombiny, his cattle, i. e. cattle of him.

Plural. Tokinay, our confidence, i. e. confidence of us. Ex.

—— Soratsikia, our writing, i. e. writing of us. In.

—— Asanareo, your work, i. e. work of you.

—— Taninjareo, their country, i. e. country of them.

Rule 9. The Relative Pronoun is the Nominative case to the Verb, when no Nominative comes between it and the Verb. *Tonga ny miaramila izay* nankany an-tafikia. The soldiers *that* went into the war are arrived. *Ny olona izay* nividy ny lamba fahiny, nividy omby anio, the people *that* bought the cloth formerly, bought cattle to-day. *Ny olona izay* namafy ny vary no nijinja ny vary indray, the same people *that* sowed the rice, reaped the rice again.

Rule 10. The Passive Participle ending in *na* is changed into *ny*, and becomes the Pronominal Affix, when the agent is expressed; as, *vidina*, bought, *vidiny* bought by him, or by them.

11. The Relative, *izay*, and *ilehy*, or *lehy*, often precede their Antecedents, if a reference to them is expressed, or understood in the sentence; but the article *ny* prefixed to the antecedent is rejected. *Tonga izay olona* nividy omby taminay, the men that bought bullocks of us are arrived, i. e. such men as bought bullocks of us are arrived. *Niditra tany an-tranoko ny olona ilehy* niaraka tamiko fahiny, the person that went with me formerly came into my house, or, *niditra tany an-tranoko ilehy olona* niaraka tamiko fahiny, such person as went with me formerly came into my house.

Rule 12. The Interrogative is generally the first word in the sentence. *Inona no ataonao?* what is done by thee? i. e. what art thou doing? *Iza moa no anaranao?* what is your name? *Izovy moa hianao?* who art thou? *Akory hiany?* how are you?

Rule 13. The Interrogative follows the Verb, when the state, or action is more the subject of inquiry than the person or thing. Manao inona moa hianao? what art thou *doing*? Manao ahoana moa hianao? manao akory hianao? how art thou? i. e. what is the state of thy health?

SECTION V. THE SYNTAX OF VERBS.

Rule 1. A Verb must have a Nominative expressed or understood. Miasa ny olona, the people work. Tia izy, he loves. Miteny izareo, they speak.

Rule 2. Transitive Verbs govern Nouns and Pronouns in the Objective case. Tia *anao* izy, he loves *thee*, Mihiady ny *tanimbary* ny olona, the people dig the rice ground. Nanome ahy vola ny havako, my relations gave me some money.

Rule 3. One Verb governs another in the Infinitive Mood. Mikiasa hanoratra aho, I intend to write. Mandeha hanao zavatra izy, he goes to work. Miangona hitora-bato azy ny ankizy, the children are coming together to throw stones at him.

Rule 4. Verbs have six Tenses ; three Simple and three Compound.

1. The Simple Tenses are the Present, the Perfect, and the Future, and are specified by the letters M, N,

and *h* in the Active voice ; in the Passive voice *m* is rejected, but *n* and *h* are retained.

Active Pres. Mangataka aho, I ask.

Perfect. Nangataka izy, he asked.

Future. Hangataka izahay, we will or shall ask.

Pas. Pres. Angatahina hianao, thou art asked.

Per. Nangatahina hianareo, you were asked.

Fut. Hangatahina izareo, they will or shall be asked.

2. The Compound Tenses are the Present Perfect, Pluperfect, and Future Perfect, and are formed by prefixing *EFA* to the Simple Tenses ; as,

Pres. Per. Efa mangataka aho, I have asked.

Pluperfect. Efa nangataka, thou hadst asked.

Fut. Per. Efa hangataka izahay, we shall or will have asked.

Rule 5. The Transitive Passive with the Pronominal Affixes govern NOUNS and PRONOUNS in the Objective case. Soratako ny taratasy, the letter is written by me, i. e. I write the letter. Voa soratro ny taratasy, the letter was written by me, i. e. I wrote the letter. Nomeko azy ny vola, the money was given by me to him, i. e. I gave him the money.

Rule 6. The Circumstantial Verbs place Nouns, and Pronouns in double Objective cases. Vola nanavotany ny havako azy, money was given by my relatives

to redeem him, i. e. my relatives redeemed *him* with *money*. Rany Iesio anavotan' Andriamanitra antsikia, the blood of Jesus is means used by God to redeem us, i. e. God redeems us by the *blood* of *Jesus*.

Rule 7. The Nominative case is the object of the act expressed by the Reflective Passive with Pronominal Affixes. Iesio ifaliako, Jesus is rejoiced in by me, i. e. I rejoice in Jesus. Jesus is the subject and object of my joy. Vary ivelomako, rice is used by me for support, i. e. I live upon rice. Andriamanitra hitokiako, God shall be entrusted, or confided in by me, i. e. I will trust in God; meaning God shall be the object of my trust.

Rule 8. The final syllable of the Verb that governs another in the Infinitive Mood is often cut off, and one Verb is joined to the other in the same tense by a Hyphen.

Present. Miara-mandeha isikia, we go in company with one another, i. e. we go together.

Perfect. Niara-nandeha isikia, we went together.

Future. Hiara-handeha, we shall go together; from miaraka, to accompany, and mandeha, to go. Mitsaha-miasa, cease to work; from mitsahatra, to cease, and miasa, to work.

Rule 9. The Infinitive Mood is governed by a Verb, Participle, Noun, Adjective or an Objective case and is put in the Future Tense.

(1). By a Verb. Mangataka handeha aho, I ask to go. Tahandeha, I wish to go, or I like to go. Tehisotro rano aho, I desire or wish to drink water.

Note. TA and TE is a contraction of the Verb, tia, to love. The former is prefixed to Verbs whose first syllable has the vowel *a*; and the latter, to Verbs, whose first syllable has the vowel *i*. Tahampianatra aho, I like to teach. Tehitenyaho, I wish to speak.

(2). By a Participle. Mahafinaritra hizaha ny olona miasa tsara, it is pleasing to see people working well.

(3). By a Noun. Tsy manam-bary ho hanina izy, he has no rice to eat. Tsy manam-bola hividny lamba izareo, they have no money to buy a cloth.

(4). By an Adjective. Tsara hahafaly ny havanay, it is good to cheer up our friends. Ratsy haneso olona, it is bad to mock people, or to laugh at people.

(5). By an Objective Case. Nanery ahy handeha izareo, they pressed me to go. Nananatra ahy hianatra tsara izy, he exhorted me to learn well.

Rule 10. The Infinitive Absolute is a Nominative to a Verb expressed or understood. *Hanao* izay marina no mety hatao, to do what is just, is what ought

to be done. *Misotro rano, mahafa-ketaheta*, to drink water, quenches thirst.

Rule 11. Every Verb signifying doubt, supposition, or condition, and preceded by a Conjunction, or Adverb, must be put in the Subjunctive Mood. *Raha mandeha aho, dia ho avy izy*, if I go, he will come. *Raha tonga izy, dia handeha aho*, when he arrives, I will go. *Raha manao izay mety izareo, ho faly aho*, if they do what is right and proper, I shall be glad.

Note. The Verb has all its Tenses in the Subjunctive Mood, as in every other Mood.

Rule 12. The Verb is in its Exclusive form, when no intervenes between the Nominative and the Verb, because the act is entirely confined to the agent expressed to the exclusion of all others, *Izaho no manoratra*, It is I that writes, or I am he that writes. *Hianareo no nanao izany*, thou art he that did it, or it is thou that did it.

Rule 13. The Nominative, when it is after the Verb follows the Objective case. *Nivarotr' omby aho*, I sold some cattlle; *nividy lamba izy*, he bought a cloth. *Avy any an-tsena va hianao?* Dost thou come from the market.

Rule 14. Active Verbs of Polysyllables ending in KA, NA, and TRA when governing the Objective Case with the Article NY prefixed, change KA, NA, and TRA,

into KY, NY, and TRY. Manaraky ny lalàna izy, he obeys the law. Mampiangony ny olona hianareo, you are collecting the people, i. e. you cause the people to assemble. Mahafantatry ny omby, I know the cattle.

SECTION VII. SYNTAX OF ADVERBS.

Rule 1. Adverbs qualify a whole sentence, Verbs, Adjectives and Participles, Pronouns, Adverbs, Prepositions and Conjunctions.

Examples.

1. The Adverb qualifies a whole sentence. Ankehitriny no andro fankasitrahana, ankehitriny no andro famonjena. 2 Cor. vi. 2. Now is the day, &c.

2. The Adverb qualifies a Verb. Manoratra tsara izy, he writes well. Miasa fatratra, he works hard. Miantso mafy izareo, they call out loud.

3. The Adverb qualifies an Adjective and Participle. Tsara dia tsara, very well, very good. Ratsy indrindra, exceedingly bad. Tsara filaza, well told. Miteny tsara, speaking well.

4. The Adverb qualifies a Pronoun. Tsara hiany izy, he is very well. Akory hiany hianareo? How are you?

5. The Adverb qualifies a Preposition. Saiky namaky ny tanàna izy, he went almost through the

city. Any *amiko*, is there with me. *Amiko ankehitriny*, with me now.

6. The Adverb qualifies a Conjunction.~ Ary dia nandeha izy, and then he went. Tsy izy hiany fa hianareo kosa, not he only, but you also.

Rule 2. The Adverb follows the word, it is intended to qualify, but when it is emphatic, it precedes the word or sentence which it qualifies. Hita marimarina izany, it is quite evident. Ela nitoeranay tany, we stayed *a long time* there.

Rule 3. Adverbial Prepositions govern Nouns in the Objective Case. Tany an-trano aho, I was in the house. Nitoetra tambony tany izy, he dwelt on earth. Izao rehetr' izao ambony tany ambany lanitra, all on earth under heaven.

Rule 4. Adverbs have Tenses. T is prefixed to them as the sign of the Perfect Tense, and ho of the Future. Any, is there. Tany, was there. Ho any, will be there. Mitoetra any an-trano aho, I stay in the house. Nitoetra tany an-trano aho, I stayed in the house. Hitoetra any an-trano aho, I will stay in the house.

Rule 5. The Tense of Adverbs must agree with the Tense of the Verbs with which they are connected, except, when the word that follows the first Adverb signifies present existence, then the latter is

put in the Present Tense. Nitoetra tany Itoamasina any Madagasikara aho, I remained at Tamatave in Madagascar. Nitoetra tany ny manam-boninanitra any Itoamasina aho, I stayed with the Officers at Tamatave.

Rule 6. Interrogative Adverbs begin the sentence, when the person, or thing, is inquired, but they follow the Verb when the action, or motion, is inquired. Inona no izany? What is it? Iza moa no teo? Who was there? Ho aiza izy, or hankaiza izy? Where will he go? Mankaiza izareo? Where are they going? Handeha rahoviana izy? When will he go?

SECTION VII. SYNTAX OF PREPOSITIONS.

Rule 1. Prepositions govern the Objective Case. Mangataka *aminareo* aho, I beg of you. Niala *tamiko* ny olona, the people went away from me. Hiaraka *aminareo* aho, I will go with you.

Rule 2. The meaning of the Preposition *amy* depends on the signification of the Verb with which it is connected. If the Verb signifies to go to a place, or from a place, or with a person; then *amy* signifies to, unto, into, from, out of, with, together with. Mivoaka *amy* ny tanàna izy, he is going out of the town. Niaraka *tamy* ny olona hianareo, you went with the people. Hankany *amy* ny olona aho, I will go unto the people.

Rule 3. Prepositions have Tenses like Adverbs, and have the same signs, *t* prefixed to them to express the Perfect, and *ho*, the Future. *Amiko ny ankizy*, the children are with me. *Tamiko ny ankizy*, the children were with me. *Ho amiko ny ankizy*, the children shall be with me.

Rule 4. Prepositions should be placed as near as possible to the words which they govern. *Nitoetra tany an-trano aho*, I stayed in the house. *Aoky hiaraka aminao aho*, let me go with thee.

Rule 6. Many Prepositions are expressed by Verbs. *Nandeha namaky ny tany aho*, I passed *through* the land. *Manohitra azy ny olona*, the people are *against* him.

Rule 7. Prepositions which signify agency, instrumentality, purpose, object, time, or place, are expressed by the Circumstantial form of the Passive voice. *Tànana mahery namoahany ny olona*, *with* a strong hand did he bring the people out. *Fangady nihiadiany ny olona ny tany*; the people digged the ground *with* spades. *Izany no nanandratako azy*; for this purpose I raised him up. *Ela nitoerako tany*; I stayed there a long time. *Ny trano nitoerako*; the house where I dwelt.

SECTION VII. SYNTAX OF CONJUNCTIONS.

Rule 1. Conjunctions connect words, phrases, or sentences together. Tany sy lanitra, earth and heaven. Nandeha izahay, fa nitoetra hianareo, we went away, but you remained.

Rule 2. Conjunctions connect the same Moods and Tenses of Verbs, and cases of Nouns and Pronouns. Mivarotra *sy* mividy aho, I buy and sell. Nivarotra omby *sy* ondry hianareo, you sold bullocks and sheep. Izaho *sy* izy nandeha, I and he went.

Rule 3. Some Conjunctions require the Subjunctive Mood after them. *Raha* manota aminao ny rahalalinao, anaro izy, ary raha mibebaka izy, dia mamelà ny helony ; If thy brother sin against thee, rebuke him; and if he repent, forgive him.

Rule 4. The Conditional or Argumentative Conjunction, does not admit the Nominative to intervene between it and the Verb, when it is not used in the Emphatic and Exclusive form. Raha mody hianareo, dia faly aho, when you return home, I shall rejoice. Raha mahazo vola aho, dia handoa ny volanao aho, If I receive money, I shall pay your money. Raha izy no mitoetra, dia ho faly aho, If it be he that stays, then I shall be glad.

Rule 5. Conjunctions after an Objective case, or a degree of Comparison, do often require that the Noun, or Prououn should agree with the Verb, or Preposition expressed or understood. Nanavotra ahy izy, ary hianao, he redeemed me and you, i. e. *navo-tany*, is *understood*. Nahalafo be aho noho hianareo, I was able to sell more than you could sell, *nahalafo*, is *understood*.

Observations.

Obs. 1. The Copulative Conjunction *ARY* is often used as the first word of a sentence, to connect phrases, or sentences, and the last word or sentence. *Ary* nandeha izahay, dia tonga tany Itoamasina, and we went and arrived at Tamatave. Fohy ny andro, *ary* lava ny alina, the day is short, and the night is long. Lanitra, sy tany, *ary* ny ranomasina, heaven and earth, and the sea.

Obs. 2. The Copulative Conjunction *SY*, connects Nouns, Adjectives, Pronouns, and Verbs. Omby sy ondry, cattle and sheep. Marina sy mahitsy, just and righteous. Izaho sy izy, I and he. Mividy sy mivarotra izy, he buys and sells.

Obs. 3. The Copulative Conjunction *Amana* connects words that have co-existence. Ray aman-dreny, father and mother. Andriana amam-bahoaka, king and people. Vola aman-karena, money and riches.

Obs. 4. The Copulative Conjunction *ambany* connects persons or things, which accompany other persons or things. Nandeha ny miaramila ambany ny manam-boniahitra, the soldiers went with the officers. Lasa ny lehilahy ambany ny vehivavy, the men went together with the women.

Obs. 5. The Copulative Conjunction *sady*, connects words that are nearly synonymous. Tsara sady soa, good and pretty. But it often has its correlative *no*, when the words which it connects are Emphatic. Masina ny didy, sady marina no tsara. Rom. vii. 12. The commandment is holy, just, and good. Sady mahavelona no mahafaty izany, it makes alive and causes death, i. e. it revives and kills.

Obs. 6. The Copulative Conjunction *dia*, connects words that are put in apposition, and Verbs that imply motion, progress, or advancement. Izaho mivavaka aminy Jehovah, dia Andriamanitra, Tompony ny lanitra sy ny tany, I worship Jehovah, even God, the Lord of heaven and earth. Niala ny olona, dia nankany an-tsena, the people departed and went into the market. Niaingia izareo, dia nankany Itoamasina, they started of and went into Tamatave.

Obs. 7. The Copulative Conjunction *ka*, connects words that imply result, effect or consequence. Nihinana izy, ka voky, he did eat and was satiated. Ninona izy, ka maty, he drank the ordeal (*tangena*) and died.

Obs. 8. The Conjunctions that are used in pairs should correspond. Na izy na hianao, whether he or thou. Tsy handeha aho, na izareo, neither I, nor they will go. Sa fahoriana, sa fanenjehana manjo azy mandrakariva, either affliction or persecution befalls him continually. Tsia, tsy akory, no, not at all. Tsy misy vola amiko, na kely akory, there is no money with me, not even the least. i. e. I have not a farthing by me.

SECTION IX. SYNTAX OF INTERJECTIONS AND REPLETIVES.

Rule 1. INTERJECTIONS precede and follow the persons called upon. Ry sakaiza ! Oh friend ! E ry Ineny ! Oh mother ! Ikiaky ô ! Oh father !

Rule 2. Interjections expressing strong emotions are placed both before and after the person called upon. Ry Ineny ô ! Oh mother ! E ry Ikiaky ô ! Oh father ! E re Andriamanitr' ô ! Oh God !

Rule 3. Interjections are placed before Personal Pronouns. Mahita loza rè aho ! Oh I am lost ! Oh I am ruined ! Lozako ré ! Woe is me ! Woe unto me ! Inay izy ! Oh that he would ! Enga ka ho hendry izareo ! Oh that they were wise ! Mateza anie aho ! Oh how sorry I am !

Rule 4. The Repletive MBA is placed before Verbs. In the Infinitive Mood, it signifies in order that, or for the purpose of ; but in the other Moods, it denotes what may happen, or take place. Tsy mba nividy zavatra va hianareo ? Did not you buy any thing ? i. e. Did not you happen to buy any thing ? Lasa ny miaramila mba hiady, the soldiers are gone to fight, i. e. the soldiers are gone in order to fight, or for the purpose of fighting.

Rule 5. The Repletive ANIE is placed before Nouns and Pronouns, and after Verbs. Hotahin' Andriamanitra anie ny olona, may God bless the people. Ho tahina anie hianareo, may you be blessed.

Rule 6. The Interrogative Repletives, MOA and VA, are placed before Nouns and Pronouns, and after Verbs and Adjectives. Iza moa hianao ? Who art thou ? Handeha v' izy ? Will he go ? Tezitra va ny olona ? Are the people angry ?

PART IV.

PROSODY.

PROSODY regulates the Proper *Quantity* and *Accent* of Syllables, and Words, and measure of Verses.

SECTION I. PRONUNCIATION.

PRONUNCIATION comprises Accent, Quantity, Emphasis, Pause, and Tone.

1. Accent is the Emphatic tone with which one syllable of a word is more forcibly sounded than the other, or others.

(1). The Accent is placed on the first of Dissyllables, on the second of Trissyllables, and on the Antepenultimate of Polysyllables, viz.

Accent on the first Syllable.

On the Second Syllable.

Màro many.

Mandèha, to walk.

Mànga, purple.

Mivìdy, to buy.

Lèna, wet.

Mandèna, to wet.

Accent on the Third Syllable.

Mangàtaka, to ask.

Mivàrotra, to see.

Mahamàrina, to justify, to make righteous.

(2). Words that are irregular in their accent or that have the same orthography, but different meaning, are accented ; as, làlana, way, road ; tànana, hand. Mandà, to deny. Imp. Mandrarà, forbid, prohibit ; lalàna, law ; tanàna, town, city.

(3). Verbs in the Imperative Mood, change the regular position of the *Accent*, and transfer it to the last syllable when there is not a syllable added, but when there is a syllable added, or changed, to the penultimate and antepenultimate ; as, miàngona, to assemble. Imp. Miangònà, assemble. Mandròso, to advance. Imp. Mandrosòa, advance. Mangàtaka, to ask. Imp. Mangatàha, ask.

(4). Verbs and Participles of the Passive voice retain the Accent on the same syllable that is accented

in the Imperative of the Active voice ; as, mandrarà, forbid, prohibit. Andraràna, forbidden, prohibited.

(5). The last vowel of Trisyllables, and Polysyllables are very slightly articulated. Mänitrâ, sweet odour. Mänätitrâ, to send, to offer.

2. Quantity means the length of a syllable in Pronunciation. Some words are said to be short, and others are called long. Märö, many. Mäikâ, in haste. Mängätäkâ, to ask. Andriämânitrâ, God.

3. Emphasis is a particular stress of the voice laid on some particular word, to mark its peculiar signification, or importance. Vohi'tra, village.

The Emphasis is generally expressed in the Malagasy language by changing the position of the words.

Examples.

(1). *Mandeha* any an-tsena anio va hianareo ?
Do you *go* unto the market to-day ?

(2). *Hianareo* va mandeha any an-tsena anio ?
Do *you* go unto the market to-day ?

(3). Any *an-tsena* va alehanareo anio ?
Do you go unto the *market* to-day ?

(4). *Anio* va alehanareo any an-tsena ?
Do you go unto the market *to-day*.

4. PAUSE is a mere rest, or cessation of the voice in a sentence. Pauses in the Malagasy are represented by the same points, or stops, as in the English. They are the comma, (,) ; the Semicolon, (;) ; the Colon, (:); the Period, (.) ; the Point of Interrogation, (?) ; the point of Exclamation, (!) ; the Dash, (—) ; and the Parenthesis, (). Quotation “ ”.

5. Tone, or modulation of the voice, consists in giving appropriate turns, and tones in reading, corresponding with the sense, and, to be correct, depends almost entirely on a knowledge of the passage read.

6. INFLECTION is the rising or the falling of the voice in reading. The rising Inflection is marked ', and the falling ^, viz.

1. Questions commencing with Verbs, adopt the rising inflection ; as, *mana-maso va ny biby ?* Have animals eyes ? *Manan-tànana aman-tongotra va ny olona ?* Have men hands and feet ?

2. Questions commencing with Pronouns, and Adverbs, adopt the falling Inflection.

(1). *Inona no ataonao ?* *What* art thou doing ?

(2). *Nahoana no nanao izany hianao ?* Why hast thou done that ?

(3). *Anay ny omby sy ny ondry ?* Ours are the cattle and the sheep.

(4). Ankehitriny no andro fankasitrahana, ary ankehitriny no andro famonjena. *Now* is the accepted time, and *now* is the day of salvation.

3. When questions are followed by answers, they adopt the rising Inflections ; as, Hendry va hianao ? Art thou wise ? Tsy hendry aho, I am not wise.

4. The Opposition of words, or sentences, requires oppositive Inflection. Aleonao v' izay ratsy toy izay tsara ? Dost thou prefer what is bad, rather than what is good ? Tianao va ny lozabe, ary halanao vany malemi-fanahy ? Dost thou love the cruel man, (i. e. a tyrant), and hatest thou the meek.

SECTION II. HYPHEN AND APOSTROPHE.

1. The HYPHEN is a note of Conjunction, and shows the division of syllables, and Compound words, and also the Elision, and the change of a letter, or a syllable in words that are joined together ; as, maro, many ; ma-ro, tanim-bary, rice-ground ; tanim-boly, garden ; zava-tsarotra, a dear, or difficult thing.

2. The Hyphen is used to join words that express more than one idea, or object, but it is omitted, when only one idea, or object is expressed. Masoandro, sun, from maso, eye, and andro, day. Tanim-bary rice ground. Mitsaha-miasa izy, he ceases to work.

3. The word joined to another by a Hyphen qualifies it as an Adjective. Hanja-by, a bar of iron, i. e. an iron bar. Olo-marō, many people. Olonkendry, wise men, or wise people.

4. The Hyphen connects different parts of speech ; as, Substantives joined to Substantives. Trano-fiarovana, a house of protection, a castle, a tower. Adjectives joined to Substantives. Lalam-be, public road, highway. Verbs and Adjectives to Substantives. Zava-tsaro-bidy, a thing dearly bought, i. e. a very dear thing. Verbs to Verbs. Aza mitsahamivavaka, cease not to pray, i. e. pray without ceasing. Adverbs to Adjectives. Tsi-marina, unjust, unrighteous. Tsi-madio, unclean. Tsi-mety, improper, not right.

5. The Hyphen connects words in Apposition. Trano-tany, earthly house. Tranom-by, iron house, i. e. house of it the iron. Tranon-kazo, wooden house.

6. The APOSTROPHE shows the elision of an unarticulated vowel, when its true sound is completely absorbed by the succeeding vowel. Sain'olona, mind of man, human mind. Ombin'olona, men's cattle ; from omby, cattle, ny of them, olona, the people.

7. The Apostrophe shows that the latter Noun is in Apposition with the Pronominal Affix ; as, volan'-

olona, the people's money; from vola, money, ny, of them, olona, the people; money of them the people.

SECTION III. VERSIFICATION.

VERSIFICATION is the Poetical arrangement of a certain number of syllables according to their *accent*. Malagasy Proverbs, Adages, Songs, and Hymns are composed according to Poetic feet, but the principal feet used, are the Spondee, Iambic, and the Dactyl.

The following is a Hymn on the uncertainty of life, composed by JOHN RAINISOA, one of the first converts to Christianity, and rendered into English verse by E. J.

HYMN L. M.

- 1 TAVIM-BILANY ny aina.
Tsy hita izay havakian';
Fofonahandro ny aina,
Tsy hita izay halevonan'.
- 2 Ny fetry ny maty tsy hita,
Hazo amoron-tevana,
Tsy hita izay hianjeran',
Na ho andro, na ho alin'.
- 3 Tsy 'mpiry no ho tanora,
Indray mitorak' hiany,
Ny faty mpanazakazak',
Zanahary, Tompony ny ain'.

- 4 Maty 'ndrai-mandeha, leo hian',
 Maty 'ndroa no tsy tanty ;
 Sambatr' ny mino an-k'rais'ty,
 Fa hahazo fiainana.

ANOTHER VERSE P. M.

Tsy haharitr' ela,
 Ny tafiotr' alina ;
 Tsy ho andro maro,
 Hitondran' ny ory ;
 Atsy ny fipoak' andro,
 Akeky ny finaritra.

(*Translation.*) L. M.

- 1 LIFE is, but earthen vessel's lid,
 Is brittle, it breaks, but when is hid,
 Is but a steam from food to rise,
 No one can see whereto it flies.
- 2 Uncertain is the time to die,
 Like a tree on precipice high ;
 No one can say when it will fall,
 By day, by night, that is hid from all.
- 3 Young many times, we shall not be,
 It 's once for life, all men must see,
 With rapid strokes, death plies his sword,
 God is, of life, the Sovereign Lord.
- 4 To die, though, once we may bear,
 But second death, who can endure,

How bless'd are those who in Christ trust,
There is life eternal for the just.

P. M.

The dark tempestuous night,
For e'er will not endure ;
Long time 's allotted not,
For none, the cross to bear,
The lovely dawn that shines afar,
Declares that the beauteous morn is near.

SECTION IV. FIGURES OF SPEECH.

THE following are usually called figures of speech.

1. The Proverbs or Adages, OHABOLANA, is a short figurative sentence frequently repeated.

Examples.

(1). Tahaky ny voan-kazo an' ala, Ny mangidy ariana, ny mamy atelina ; ary ny tsi-mety ariana, ary ny mety alaina. Like fruit in the forest the bitter is rejected, and the sweet is swallowed ; so in like manner, reject what is wrong, and adopt what is right.

(2). Aleo joko mihiasolanga, toy izay solanga mihiajoko. It is more desirable to see the crooked become straight, than the straight become crooked.

(3). Fahatanora ny andro maraina, fahantitra ny andro hariva. The youth of the morning is the age of the evening, i. e. early rising makes a long day.

(4). Misoroka-adidy, ka manan-tiana, hitondrahenatra, ka hanana azy, He that eludes censure and acts with partiality shall bear shame, and retain it.

(5). Tsy misy tafintohina an-danitra, fa an-tany no mahatafintohina. There is nothing to offend in heaven, but on earth alone is what causes offences, i. e. not in heaven but on earth is what offends.

(6). Rano madio, iray siny, tsy mahaleo rano maloto, eran-tsotro. A spoonful of dirty water spoils a vessel full of clean water. Moral. One sin mars the whole conduct.

2. Parable, Similitude, or Comparison. OHABOLANA, OHA-TENY, FANORARANA, is a resemblance between objects. Ny ranomasina manahaky ny Ombelahy mitrena. The sea resembles a roaring bull.

3. Metaphor, HAIN-TENY, OHA-TENY is expressed without the words, like, as ; tahaky, toy, toa. Sabatra arivo ny feritreritra ; conscience is a thousand swords. Andriamanitra no masoandroko, sy ampinga. God is my sun and shield.

4. Allegory, FANO HARANA, OHA-TENY, is a metaphor protracted to a considerable length ; as, "Hianao nitondra tahom-boaloboka avy tany Ejipity—, ary

namboly izany. Nanarony ny tendrombohitra ny fanalofany, ary tahaky ny hazo Sadera tsara ny sampany. Nihatrat'amy ny ranomasina ny sampany, ary nihatrat'amy ny ony ny rantsany." "Thou hast brought a vine out of Egypt and planted it. The hills were covered with the shadow of it, and the boughs thereof were like goodly Cedars. She sent out her bows into the sea, and her branches unto the river." Ps. lxxx. 8, 10, 11.

5. Antithesis, TENI-MIFANANDRIFY, is the contrast, or opposition between two objects ; as, marina, ary meloka, righteous, and guilty. Tsara, ary ratsy, good, and bad. Madio, ary maloto, clean, and dirty. Ny sakaiza, ary ny fahavalo, the friends, and the enemies.

6. Metonymy, SOLO-ANARANA, is a change of names, or putting the cause for the effect, or the effect for the cause ; as, Mangotraka ny *vilany*, the pot boils, i. e. the *water*. Ny fotsi-volo tokony ho hajaina. Grey *hairs* ought to be honoured, i. e. the *aged*.

7. Synecdoche, or Comprehension, BANGOBANGO takes a part for the whole ; as, "Dia nanatona azy Ieriosalema, sy Iodaia rehetra, ary ny tany rehetra manodidina any Ioridany, dia nataony batisa teny Ioridany, izay naneky ny helony." Matt. iii. 5, 6. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins."

8. Personification, **MAMPODY** ny tsi-manan' aina toa ho olombelona, attributes life and action to inanimate objects ; as, **Tezitra** ny ranomasina. The *angry* sea, or the sea is *angry*. **Masiaka** ny rivotra, the furious wind, or the wind is furious. Ny ranomasina *nahita* izany, dia *nandositra*, the sea *saw* it, and *fled*.

9. Apostrophe, **MITENY AMY NY MATY**, na amy ny tsy eo, na amy ny zava-tsi-manan'aina, addresses the dead, or the absent, or inanimate things, as if endowed with life. Ry Ionatana, teo amy ny fitoeran' Avonao namonoana anao ! O Jonathan, thou was slain in thy high places ! Ry Fahafatesana, aiza ny fanindroanao ! O Death, where is thy sting ! Ry fasana, aiza ny fandresena ! O Grave, where is thy victory !

10. Hyperbole, **TAFaHOATRY NY IZY**, consists in an extravagant exaggeration ; as, Onin-dra, Rivers of blood. Tendrombohitry ny voa vono, Mountains of the slain. “ Raha voa soratra avokoa izany ny rehetra izany, ataoko, tsy omby hitoerany ny boky izao tonlolo izao, raha no soratana,” “ If they were written every one, I suppose that the world itself could not contain the books that should be written.”

11. Irony, **FANESOANA**, expresses things in a manner contrary to their real meaning ; as, hendry dia hendry hianao, thou art very wise, meaning that he is very silly. Adala v' ialahy ? Art thou a fool ? meaning that he is a wise man.

12. Interrogation, MANONTANY, is employed, when the passions are to be strongly moved ; as, “ Manantsandry tahaka an’ Andriamanitra moa hianao ? sa mahampikiotrokotro feo tahaka Azy va hianao ? ” “ Hast thou an arm like God ? or canst thou thunder with a voice like him ? ” Job xl. 9. .

13. Exclamation, FIANTSOANA, is the effect of strong emotion ; as, “ Endray ny hahaliny ny harena, sy ny fahendrena ary ny fahalalan’ Andriamanitra ! ” “ O depth of the riches, both of the wisdom and knowledge of God ! ”

14. Climax, TAFAKATRA AMAN-TAFIDINA, rises by regular graduation to the highest point of the subject ; as, Tsy misy fiarovam-pananana, raha tsy misy lalàna ; tsy misy lalàna raha tsy misy mpanapaka ; tsy misy mpanapaka raha tsy misy maneky ; ary tsy misy maneky, raha samy no manao izay sitraky ny fony ny olon-drehetra. There is no protection of property without government ; no government without a magistrate ; no magistrate without obedience ; and no obedience when every one acts as he pleases.

DIALECTS.

THE principal Dialects are those of the Central, Eastern, and Western provinces of the Island, viz. Ankova, Betsimisaraka and Sakalava. The following are

a few examples of different words expressing different things, and also of the same words expressing different things.

1. Different words expressing different things.

Examples.

Ankova.	Betsimisaraka.	Sakalava.	English.
Amboa, alikia	kivahy	fandroaka	dog.
Omby	aombe	fiary	cattle.
Lamba	sembo	siky	cloth, mantle.
Tànana	tàngana	fandromby	hand.
Loha	lôha	kaboso	head.
Volo	vôlô	maromanana	hair.
Lefona	saloy	saboa	spear.
Famaky	vilahy	famatsika	axe, hatchet.
Vehivavy	veiavy	pisafe	woman.
Masoandro	fanjàvabe	maheny	sun.
Mandaingia	mivadikadîkia	mivandina	to tell lies.
Fotsim-bary	vari-fotsy.	vari-malandy	white rice.
Vady	valy	valy	husband, wife
Mody	moly	moly	return home.
Ody	oly	oly	charm.
Sakaiza	longo	longo	friend.

2. The same words expressing different things.

Examples.

Ankova.	Betsimisaraka, or Sakalava.
Farihy, pond.	Farihy, bog, marsh.
Laoka, a relish.	Laoka, fish.

Examples (continued).

Marivo, shallow.	Marivo, near, nigh.
Vady, husband, wife.	Valy, answer, reply.
Volana, month, moon.	Völana, word, saying.
Hala, spider.	Hala, scorpion.
Minona, to drink the tan- gena, ordeal.	Minona, to drink any thing.
Ampela, spindle.	Ampela, girl, lass.
Sotro, spoon.	Sotro, plate, dish.
Maria, running water.	Maria, come.
Voron-dra, congealed blood	Voron-dra, shield.
Tsako, chewing, gnawing.	Tsako, maize, Indian corn.
Zaka, power, strength.	Zaka, word, speech.
Trotraka, fatigued, tired.	Trotraka, fallen, cast down.
Vohoka, pregnant.	Vohoka, belly, stomach.
Vakana, beads.	Vakana, riches.

ANALOGY.

THE Malagasy language bears some Analogy in certain points to the following languages.

1. To the Arabic in the character and inflections of Verbs.

2. To the Hebrew in the Dual number, and in the Causative and Reflective Verbs.

3. To the French in the position of the Adjective, and the sound of the Vowels, except the *o*, which takes the sound of the French *ou*.

4. To the English in the use of the Article *NY*, answering to *THE* in English; and in the sound of the Consonants, except *j*, which expresses the sound of *DZ* in English, and also *y*, used as final *i* at the end of words.

5. To the Welsh in placing the Emphasis on the same syllable, and in the sound of the vowels, with the exception of *o*.

6. To the Malay, in the sound and signification of several words.

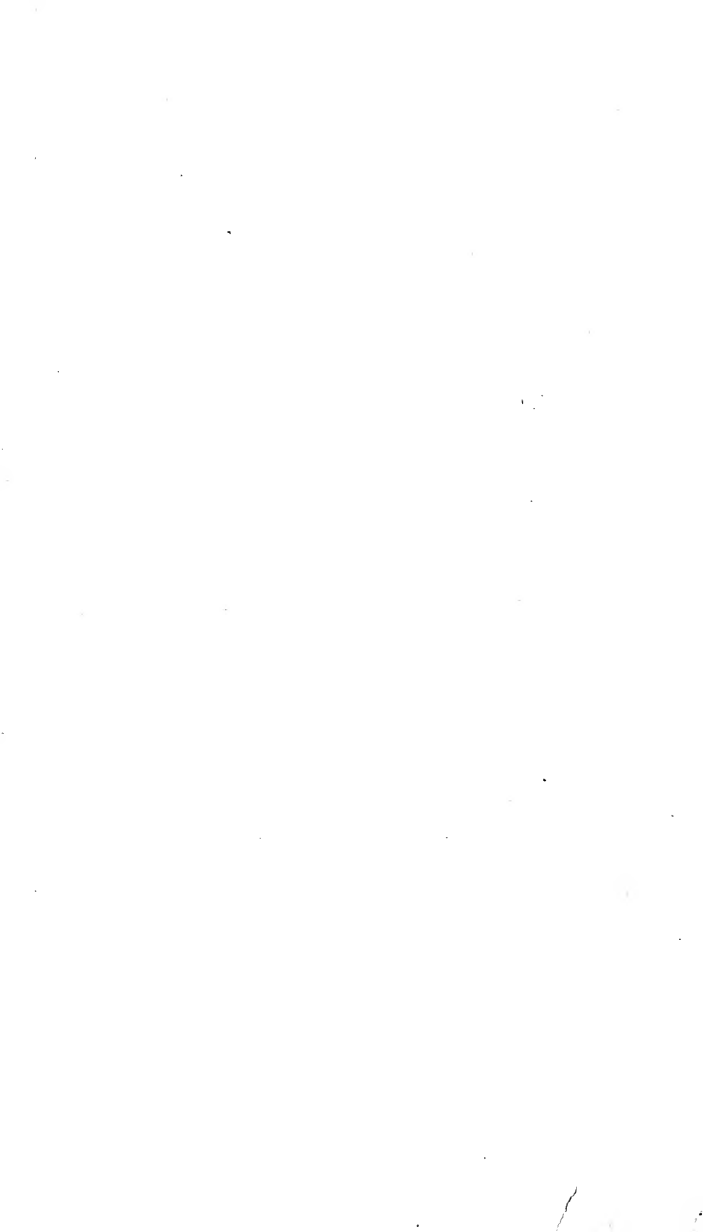
Malagasy.	Malay.	English.
Toaka	tuwaka	toddy, any intoxicating drink.
Manasa	asa, mengasah	whet, to sharpen.
Zanaka, anaka	anaka	child.
Masaka	masak	ripe.
Alona	alun	wave.
Ompa	ompat	calumny, abuse.
Ova	ubah	change.
Ovy	ubi	edible roots, yams.
Tahotra	takout	fear.
Olitra	ulat	worm.
Iny	ini	this.
Vono	bunoh	killing, the act of killing.
Voa	buah	fruit, seed.
Bitsikia	bisik	whisper.

Malagasy.	Malay.	English.
Tady	tali	rope.
Taona	taun	year.
Fasikia, or fasina	fasir	sand.
Rivotra	ribut	wind.
Helatra	kilut	lightening.
Lanitra	langit	sky,
Tany fotsy	tanah putih	chalk, white earth.
Arina	arang	charcoal.
Taolana	tulang	bone.
Hoditra	kulit	skin.
Aty	ati	liver.
Nana	nanah	puss.
Nosy	nusa (Java)	island.

SOME OF THE PECULIARITIES OF THE LANGUAGE.

1. NEUTER Verbs have a Regular Passive Voice in all the Moods and Tenses.
2. Nouns are for the most part Collective Nouns.
3. Nouns have no terminations to denote Number, Gender, or Case.
4. The Nominative Case may either precede or follow its Verb.
5. The 1st. Person Plural of Personal Pronouns, *izahay* is Exclusive, and *isikia* is Inclusive.
6. The Adjective has several graduations of the Degree of Comparison.
7. The Verb is divided into several Classes.
8. Certain Nouns are of the Dual Number.

Finis.



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